

VISUALIZED
HISTORY OF EDUCATION

LOUISE EMERY TUCKER

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History of Education

**VISUALIZED
HISTORY OF EDUCATION**

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HISTORY OF EDUCATION

WITH TWO CHARTS
PRESENTING A GENERAL SURVEY OF
THE FIELD OF EDUCATION

BY

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TO
MY FIRST AND BEST TEACHER—
MY MOTHER

FOREWORD

THE UNITED STATES EDUCATIONAL IDEAL

“Education for efficiency means the development of each citizen, first as an individual, and second as a member of society. It means bodies kept fit for service by appropriate exercise. It means that each student shall be taught to use his hands deftly, to observe accurately, to reason justly, to express himself clearly. It means that he shall learn to live cleanly, happily and helpfully with those around him; that he shall learn to co-operate with his fellows for far-reaching and far-distant ends; that he shall learn the everlasting truth of the words uttered nearly two thousand years ago: ‘No man liveth to himself,’ and ‘Bear ye one another’s burdens.’ Such, I take it, is the goal of American education.”—WILLIAM H. MAXWELL (City Superintendent of Public Schools, New York City).

PREFACE

THE PREFACE

The History of Education is "the history of histories" because it records how every nation has tried or is trying to educate its youth so as to attain in the next generation its highest type-ideal of citizenship. Such a conception of educational history necessarily means that the study of the history of education of any nation, or of any special period, involves a review — racial, geographical, economic and political — of national life as its interpretative basis.

This view of education confronts the beginning student of educational history with the duty of spending much time and labor upon preparatory work before he approaches the actual facts of educational history itself.

In the light of experience, gained through contact with students during my eight years' occupancy of the chair of education at the College of New Rochelle, and through many years of supervisory and lecture work with teachers, I have compressed the leading facts of educational history into outline form in this book. It is an attempt to marshall in orderly form, and in small compass, the progressive story of the changing educational ideal and its attempted realization of itself through curriculum and method.

The time allotted to the study of the History of Education in Training Schools, Normal Schools and Colleges is all too brief for comprehensive work in both intensive and extensive study. I send this little book forth with the hope that the university student — as well as the beginning student of education and the ambitious young teacher — will find that the use of it will save much time and considerable discouragement. It is not meant to supersede a textbook on education, but its function is to supplement the textbook by giving to the student a clearer survey of the subject, through these guiding outlines used, as it were, like a searchlight. I believe that the teacher who uses this book in class will obtain better results in a shorter period of time.

In my opinion, two features of the book are especially helpful, (1) the not inconsiderable number of original definitions and conceptions of the

The Preface

meaning of education gleaned from the authentic works of the world's greatest educators and here inserted to encourage and facilitate the study of *sources* as opposed to the study of *second-hand* educational views, and (2) the General Survey of the field of education in Chart Form, which is an attempt to apply the principle of visualization to the subject-matter of educational history.

Some collateral reading has also been indicated. The two charts inserted in the book may also be had, in the form of large wall charts for classroom use.

LOUISE EMERY TUCKER.

New York,
April 2, 1914.

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SECTION 1
ANCIENT EDUCATION

SECTION I

ANCIENT EDUCATION

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ANCIENT EDUCATION

THE ORIENTAL NATIONS IN GENERAL

(Education in Support of Tradition)

The Oriental nations (i. e., the Chinese, Hindu, and Egyptian) exhibited the following points of resemblance. Each nation:—

- 1st. Isolated itself from contact with other nations.
- 2nd. Believed that wisdom is acquired, either from the study of the past, or from the revelations of certain inspired persons.
- 3rd. Chose its rulers from a special class, who governed by virtue of tradition, or by divine right. Hence, in their plan of government, religion was a dominating influence.
- 4th. Adhered to hard and fast social, or caste, distinctions.
- 5th. Controlled individual destiny by external authority.
- 6th. Regarded the individual as a unit, lost in the mass.

ANCIENT EDUCATION IN TYPICAL NATIONS

CHAPTER I

CHINESE EDUCATION

I. CHINESE (ANCESTRAL, PATRIARCHAL DESPOTISM OF THE PASSIVE FAMILY TYPE)

A. Aims of the System.

1. To attain a material success based upon a code of ethics and upon literary training.
2. To inculcate obedience to authority.
3. To foster the five paternal relations, i.e.,—
 - a. Sovereign and subject.— *Rule* in Righteousness and benevolence.
 - b. Parent and child.
 - c. Husband and wife.
 - d. Elder brother and younger brother.

}

*Submission in
Righteousness
and
Sincerity.*
4. To develop the five cardinal virtues.
 - a. Universal Charity — benevolence.
 - b. Impartial Justice.
 - c. Conformity to established ceremonies and usages.
 - d. Rectitude of heart and of mind.
 - e. Pure sincerity or pure faith.

}

*As set
forth in
the Five
Books.*

B. Retrograding Forces.

1. Isolation of the country, an isolation due, in early days, to its geographical situation, and in later days to fixed determination upon the part of the people.

2. Ancestral worship — the most vital fact in Chinese religion — regarded all changes as not only unnecessary but as also irreligious.
3. Religion — (Buddhism — Taoism) Confucianism — based upon respect for the past.
4. State authority — the state controlled the individual destiny.
5. Tradition ruled everywhere.

C. Elementary Education.

1. Organization of Elementary Schools.

a. *Schools of the First Grade* — course of study three to five years,—

(1) Reading and writing — use of the literary or classical language, which differs from the spoken language. The child committed to memory these four primers,—

- (a) The Three Character Classic.
- (b) The Thousand Character Classic.
- (c) The Hundred Surnames.
- (d) The Rules of Behavior.

(2) Then he received a school name and studied, —

(a) The Four Books { 1st. Confucian Analects.
2nd. Great Learning.
3rd. Doctrine of the Mean.
4th. Mencius.

(b) The Five Classics { 1st. The Spring and Autumn.
2nd. Books of Poetry.
3rd. Books of History.
4th. Books of Rites.
5th. Books of Changes.

b. *Schools of the Second Grade* — Course of Study,—

- (1) The 4 Books, 5 Classics, and Commentaries on them, read and explained.
- (2) Composition, prose and poetry; mechanical drill in writing.

c. *Schools of the Third Grade* — Course of Study,—

- (1) General literature.
- (2) Advanced composition.

- (3) Advanced study of the same books used in the schools of the second grade.
- d. *Every village had a school*; each district had an academy and two resident mandarins or professors; each department had a college and a sub-chancellor; each province had a university and a chancellor or provincial examiner; there were nineteen provinces.
- e. *School day* — from sunrise to sunset, the entire year.
2. Teachers were usually students who had failed in the next higher examinations, or who were in need of funds with which to continue studying.
3. School accommodations. Private rooms; each pupil furnished a table and a chair; the school fee was from 25 to 50 cents per month. Elementary schools were usually founded by private enterprise or by wealthy men; state control consisted of a system of Civil Service Examinations.

D. Higher Education.

1. Time — until examinations are passed.
2. Method — individual coaching to pass examinations for degrees.
3. The Hanlin Academy — headed educational system; organized in seventh century. Its members were divided into groups. Each group had a special duty. One controlled examinations; one furnished councillors for the Emperor; one had charge of public records; another wrote histories of the reigns.
4. Examinations for the degrees of,—
 - a. Budding Genius.
 - b. Promoted Scholar.
 - c. Fit for office.
 - d. Forest of Pencils.
5. Examinations,—
 - a. *Preliminary examinations* are held in the districts by the educational mandarins.
 - b. *For First Degree* — held twice every three years by the provincial examiner and by the sub-chancellor, in the department capital. The examination ended with a twenty-four hour solitary confinement in a cell, for the preparation of a poem and of an essay on an assigned subject.

About twenty out of two thousand are successful in obtaining the first degree, that of "Budding Genius."

- c. *For Second Degree* — conducted once in three years, in the Academy; lasts from three to nine days.

The subject-matter consists of,—

(1) Composition.

1st. Prose.

2nd. Poetry.

(2) Chinese.

1st. History.

2nd. Philosophy.

3rd. Literature.

4th. Agriculture.

5th. Military Affairs.

6th. Finance.

About one per cent. of the candidates are successful. They obtain the second degree, that of "Fit for Office," and attain higher social rank.

- d. *For Third Degree* — held in Peking every three years by a member of the Hanlin Academy. It lasts thirteen days. The successful candidates pass two more examinations before the Emperor, in order to get assignments to public office. The highest receives the title of "Laureate." The twenty highest become members of the Hanlin Academy, and pursue advanced study in government schools or in schools abroad.

- e. *For Fourth Degree* — specialized study and higher political and social honor.

E. Educational Classics.

- | | | |
|----------------------|---|------------------------|
| 1. The Four Books | $\left\{ \begin{array}{c} \text{Confucius} \\ \text{and} \\ \text{Mencius.} \end{array} \right\}$ | (See foregoing pages.) |
| 2. The Five Classics | | |

F. Method.

- | | |
|------------------|---|
| 1. Three Stages. | $\left\{ \begin{array}{l} \text{Memorize — Imitation.} \\ \text{Translate — Repetition — aloud.} \\ \text{Compose Essays — Recitation.} \end{array} \right\}$ |
| | |
| | |

2. Three Times Memorize. $\left\{ \begin{array}{l} \text{1st. Characters.} \\ \text{2nd. Meaning of subject matter.} \\ \text{3rd. Moral lesson.} \end{array} \right.$

G. Results or Criticism.

1. Strong points.
 - a. Memory strengthened.
 - b. Mastery of form.
 - c. Chinese stability secured through realization of a national ideal.
 - d. No political friction, because public office is open to the poorest.
 - e. Creates a cultured class which produces literature and promotes culture.
2. Weak Points.
 - a. Training of judgment neglected.
 - b. Emphasis laid upon form, rather than upon content.
 - c. Women not educated.
 - d. Neglects the use of interest as a stimulus.
 - e. Not compulsory.
 - f. Education is respectable and popular (low motive).
 - g. No logical relation between literary education and life values.

H. Educational Leaders.

1. Confucius (552 B.C.—479 B.C.).
 - a. Aim,—to eliminate degeneracy by the revival of right ideals.
 - b. His Golden Rule. “What you do not like, when done to yourself, do not do to others.”
 - c. Cause of influence of Confucius. Blending in his personality of national and personal characteristics.
 - (1) Preserver of antiquity and expounder of maxims of the Golden Age.
 - (2) A Chinese of the Chinese beau-ideal of a Chinese gentleman. “A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P’ang.” Book of the Analects. Ch. 33.
 - (3) Prepared three of the Four Books.

2. Mencius (372 B.C.—279 B.C).

- a. Prepared the fourth of the Four Books. Continued the work of Confucius. “The great man is he who does not lose his child’s heart.”

I. Contributions to Modern Educational Theory and Practice.

1. Theory.

- a. Civil service examination system.

2. Practice.

- a. An example of a nation successfully realizing its aim of reproducing a past ideal.

J. History of the Modification of Chinese Education by Western Educational Ideals.

1. First education on Western lines was given by Roman Catholic missionaries in 1852. They founded a college for the education of native priests. They also founded primary and higher schools for their converts.
2. The American Protestant missionary societies established schools of all grades for converts and for others.
3. Establishment of two colleges in 1861, named T’ung Wen Kwan, one at Peking and one at Canton. These institutions had staffs of foreign professors. Their aim was to qualify Chinese youths to act as interpreters in foreign languages.
4. In 1880, thirty or forty students were sent by the Viceroy of Nanking to be educated in America. Upon the completion of their education, they were to receive official appointments in China. Fear that these students were becoming too much Americanized, caused them to be recalled.
5. Viceroy Chang Chih-tung wrote a book, “China’s Only Hope.” In this book, he advocated the adoption of a Western educational system based upon Chinese learning. After the Boxer Rising, his views were adopted.
6. In 1902, directions were issued for the reform of the ancient system of learning. In the same year, the T’ung Wen Kwan of Peking was reorganized into a university along Western lines.
7. The Russo-Japanese War strengthened the new educational

- movement. In 1906, a new system of education was established.
8. In 1910, schools for special subjects were established. English was made the official language for scientific and technical education.
 9. The Chinese Government is spending the rebate made by the United States Government on the Boxer indemnity in the education of students in America.
 10. Schools for girls are steadily increasing in number.

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CHAPTER II

HINDU EDUCATION

II. INDIA (ARYAN RACE — MOHAMMEDANS PREDOMINATE)

A. Aim of System.

1. To permeate the social life with certain religious and philosophical doctrines.

B. Retrograding Forces.

1. An Hereditary Caste System,— This system is the logical outgrowth of social pride and of struggle for racial preservation. Caste membership determines both education and employment. There are four castes,—
 - a. Brahmans — pure Aryan blood — Priests, lawyers, teachers.
 - b. Warriors and Rulers — mixed blood.
 - c. Farmers and Traders — mixed or foreign blood.
 - d. Sudras — laborers — descendants of the aboriginal inhabitants of the country — no education.
 - e. Outcasts — pariahs — no education.
2. Pantheism — This religious doctrine teaches the loss of individuality through absorption in Brahma. Its practice consists of penance, charity, prayer and study. The ultimate absorption of the individual soul into God, leads to self-abnegation as opposed to self-development.
(1 and 2 form a combination fatal to progress.)

C. Elementary Education.

1. A state system of education supported by the Government.
2. The elementary schools are Mohammedan, Parsee or Christian. The mission schools are very influential. They hold religious exercises three times a day.

3. The schools are held in the open air on pleasant days, and in sheds on stormy days.
4. The subjects studied are reading, writing, language, arithmetic, religion and caste ceremonials.

D. Higher Education.

1. Time — about twelve years.
2. The higher institutions of learning are Brahmanic Settlements, Parishads or Collegiate Institutes.
3. Course of Study:
 - a. Grammar.
 - b. Poetry.
 - c. Rhetoric.
 - d. Sacred and Heroic Literature.
 - e. Law.
 - f. Medicine.
 - g. Theology.
 - h. Philosophy — (they anticipated the best features of Aristotle's logic).
 - i. Mathematics.
 - j. Astronomy.
4. Teachers.— The Brahmans were the only authorized teachers. They received no salaries, but accepted gifts.
5. Buddhism somewhat resembles the Monasticism of the Middle Ages.

E. Educational Classics.

1. The Veda — Four Collections of early sacred writings composed between 1500 B.C. and 1000 B.C.

F. Methods.

Dogmatic. Learning is authoritatively imparted and reverently received. Subject matter is memorized without understanding, through a process of habitual imitation.

Monitorial system. The older pupils help the younger ones.

1. Reading — by rote.
 - a. Children learn the letters of the alphabet and the names of the letters.

- b. They repeat by singing.
 - c. They spell by words and by syllables as a pronunciation practice.
- 2. Writing — the process.
 - a. Trace on the sand with a stick.
 - b. Write on palm leaves with the stylus.
 - c. Write with ink on strips of palm-tree leaves.
- 3. Arithmetic — The memorizing of tables of operations.
- 4. Discipline — There is no severe punishment. Sometimes cold water is poured down the pupil's back. The rod is used for extreme cases only.

G. Results or Criticisms.

- 1. Strong Points.
 - a. The state system of education is constantly improving.
 - b. The discipline is mild.
 - c. The Brahman has a well-disciplined mind.
- 2. Weak Points.
 - a. Employment and education are determined by hereditary caste. Ability and initiative count for very little, if for anything.
 - b. Women are regarded as inferior to men. They receive no education.
 - c. Pantheism takes away all hope of individual immortality. No personal motive for good action is left.
 - d. The great majority of the people receive no education.
 - e. A man has no value as an individual. His value depends upon his place in the social strata. Therefore, there is no development of personal responsibility.

H. Educational Leaders.

The priests, as a class, were the leaders. There are no individuals in India who stand out as great educators.

I. Contributions to Modern Educational Theory and Practice.

- 1. Theory.
 - a. Philosophical and mathematical treatises.
 - b. Arabic system of notation (named from the Arabs who borrowed it from the Hindus).

- c. The decimal system of notation.
- d. A rich literature.
- 2. Practice.
 - a. A good example of the training of a class of leaders.

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CHAPTER III

EGYPTIAN EDUCATION

III. EGYPT

(Active national culture type — All life centered around the Nile-Hamitic Race. The “Land of the Thousand Gods.” Their fertile soil made possible early leisure and consequently early civilization.)

A. Aims of System.

1. To maintain priestly rule. The priests closely guarded all knowledge and used it as their chief means of supremacy.
2. To equip the members of each caste with a special kind of skill.
3. To live a happy life in this world through labor, and to obtain the good-will of the gods, through rites and ceremonies that would give them protection in the world to come. They believed that sinful souls re-lived this life in the bodies of animals.

B. Retrograding Forces or Conditions.

1. Geographical isolation, due to mountain, desert and ocean, fostered conservatism and caused slow progress.
2. Rigid caste system — a man must follow his father's trade, no matter what was the character of his ability. They had a kind of feudal system of an hereditary nobility. There were three social classes or castes:
 - a. Priests and nobles.
 - b. Soldiers.
 - c. Producers.

- (Associated for mutual protection.)
- (1) Farmers and boatmen.
 - (2) Tradespeople and skilled mechanics.
 - (3) Untrained laborers, herdsmen and fishermen.

NOTE: The King was the mediator between the people and the gods.

C. Elementary Education.

1. There was no state system of schools. The schools were private and for men only. Many students studied with private teachers.
2. Subjects — reading, writing, arithmetic.
3. Severe discipline.
4. School life began at five years of age.

D. Higher Education.

1. Colleges in the temples. These colleges were the earliest examples of endowed institutions for research work.
2. The students of these colleges were obliged to be members of the first or second caste.
3. Members of the third caste were bound out in apprenticeship to different occupations.
4. The special advanced liberal education was given only to students training for the priesthood.
5. Higher subjects: —
 - a. Mathematics.
 - b. Astronomy.
 - c. Engineering.
 - d. Medicine.
 - e. Religion.
 - f. Philosophy.
6. Leading Colleges:
 - a. Memphis.
 - b. Thebes.
 - c. Heliopolis.

E. Educational Classics.

1. The Book of the Dead. It gives standards. Its text is somewhat like that of the Hebrew Decalogues. It consists of prayers and of incantations to help the soul on its heavenly journey. Each soul was supposed to be weighed at the Court of Osiris immediately after death. This established the principle of future accountability on the part of the individual.
2. The Instruction of Ptah-hotep — (fifth or sixth dynasty) describes morals and social duties. It is the earliest known pedagogical work.

3. The great libraries of Alexandria were filled with classic writings upon all conceivable subjects.

F. Method — The Apprentice System.

1. Definition and description.

The Apprentice System was a method of education founded upon absolute obedience, implicit faith and direct instruction by example. It is based upon the relation of superior to inferior. The superior shows the inferior by word and by example. The inferior copies and is corrected, until he reaches that stage of perfection represented by the superior.

2. Advantages.

- a. Theoretically, the superior knows the best way.
- b. The pupil actually sees the thing done, step by step.
- c. The pupil has the advantage of imitation, of correction and of personal attention.
- d. The pupil learns in the least possible amount of time and with the smallest possible expenditure of energy.

3. Disadvantages.

- a. The inferior tends to become a copyist, not a creator, and usually stops progressing, as soon as he reaches the level of his superior.
- b. Mechanical dexterity is obtained at the expense of the development of the creative ability.
- c. The mechanical arts of the nation tend to remain at a standstill.

G. Results or Criticisms.

1. Strong Points.

- a. Good progress in the useful and mechanical arts. This is shown in the architecture of the pyramids.
- b. Stability and continuity of the kingdom were obtained.
- c. There was great respect for women. They were recognized as the friends and companions of man.
- d. Higher education was recognized at its full value.
- e. The use of concrete illustrative methods.
- f. There was a technical aim, as opposed to a liberal aim.

2. Weak Points.

- a. The castes destroyed personal equality.
- b. The great majority of the people received no opportunity for advancement.
- c. There was no liberal aim, no study of science for science's sake.

H. Educational Leaders.

1. There were no great educational leaders. The priests were the teachers and, as a class, ruled educational thought.

I. Contributions to Modern Educational Theory and Practice.

1. Theory.

- a. They initiated the careful observation and registration of scientific phenomena.
- b. They originated geometry, in order to locate land boundaries, after each overflow of the Nile.
- c. They influenced
 - (1) Thales.
 - (2) Moses.
 - (3) Pythagoras.
 - (4) Plato.
- d. They inspired the University of Alexandria which trained some of the early Christian Fathers.

2. Practice.

- a. The use of papyrus for writing material.
- b. Concrete, illustrative methods in arithmetic and in writing. They used the fingers and pebbles for counting.
- c. They originated the abacus.

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CHAPTER IV

PERSIAN EDUCATION

IV. PERSIA (A SYSTEM OF EDUCATION FOR THE RULING CLASSES; AN ACTIVE NATIONAL SYSTEM DIRECTED TOWARDS FOREIGN CON- QUEST)

A. Aim of System.

1. To form warlike citizens loyal to the State and unquestioning in their obedience to its authority.
2. To teach fire-worship, in accordance with the rites of Zoroastrianism.

B. Retrograding Forces.

1. The great amount of time devoted to foreign wars.
2. The absence of geographical compactness left each province to work out its own ideal.

C. Elementary Education.

1. Under state supervision.
2. Confined to the sons of the nobles.
3. Spent the first six or seven years under the mother's care and then went to the king's court or to the court of some noble.
4. The teachers were priests and state officials.
5. The course of study was physical and moral, not literary.
6. Subjects of the curriculum:
 - a. Running.
 - b. Slinging stones.
 - c. Hurling the spear and the javelin.
 - d. Shooting the arrow.
 - e. Riding horseback.

D. Higher Education.

1. At fifteen years of age the boy became a youth. He was enrolled in the army and was kept in active military training, until he became twenty years of age.

2. The man remained subject to military service until he reached the age of fifty years.
 3. Other subjects in the curriculum.
 - a. Religion.
 - b. Sacred literature.
 - c. Astronomy.
- } (Taught by the Magi.)

E. Educational Classics.

1. Zend-Avesta — sacred literature compiled by the Magi.

F. Methods.

1. Oral instruction was given by the Magi.
2. Military instruction was given by state and army officials.
3. Participation in long hunting trips trained the boys to endure cold and hunger.
4. Courage, truth, justice and self-control were cultivated by precept and by example.
5. Service to the State was glorified and reward and degradation of citizens was made before the boys as an impressive lesson to them.

G. Results or Criticisms.

1. Strong Points.
 - a. Education for a comparatively small class.
 - b. Life was a continual warfare between Ormazd, the source of good; and Ahriman, the source of evil.
2. Weak Points.
 - a. The culture ideal was too narrow.
 - b. There was no cultivation of the mechanical arts, and, therefore, they were dependent upon conquered nations for mechanical products.
 - c. The great mass of people were left in ignorance to be mere instruments of arbitrary power.
 - d. The acquisition of too great material wealth finally resulted in degeneracy.

H. Educational Leaders.

1. Zoroaster. Laid down social, national and religious ideals as a basis for educational theory and practice.

I. Contributions to Modern Educational Theory and Practice.

1. The example of the training of a nation for a successful career of foreign conquest.

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CHAPTER V

PHCENICIAN EDUCATION

V. PHCENICIA (A MATERIALISTIC, ACTIVE, NATIONAL IDEAL OF THE INDUSTRIAL TYPE)

A. Aim of the System.

1. To attain commercial success as measured by the prosperity of the individual and of the nation. This success was to be attained through the development of the arts of manufacturing and of commerce.

B. Retrograding Forces or Conditions.

1. The lack of emphasis placed upon family ties and the disrespect shown to parents weakened the nation.
2. The small area of their territory which never consisted of more than 2,000 square miles.

C. Elementary Education.

1. Curriculum.
 - a. Reading.
 - b. Writing.
 - c. Arithmetic.

D. Higher Education.

- a. Technical subjects.
- b. Trade subjects.

E. Educational Classics.

No educational classics were written.

F. Methods.

1. The apprentice system of teaching and handing down in families, from generation to generation, the secrets of making com-

mercial products. A good example of this was the secret of the dyeing of Tyrian purple and of the making of glass.

2. The technical arts were taught through their practice.

G. Results or Criticism.

1. Strong Points.

- a. They made possible great progress in the advancement of the commercial and technical arts.
- b. They made Phœnicia, as represented by the cities of Tyre and of Sidon, the center of the world of commerce.
- c. They trained successful sailors.
- d. Their ships disseminated the arts and sciences all over the world.

2. Weak Points.

- a. They paid little attention to the development of high ideals, consequently the nation made little real spiritual progress.
- b. National security was lacking, because of the weak family ties and because of lack of solidarity in the nation itself.

H. Educational Leaders.

1. Because material prosperity was their aim, there were no educational leaders.

I. Contributions to Modern Educational Theory and Practice.

1. They furnished a good example of entirely materialistic training, coupled with great commercial success.
2. They contributed,—
 - a. The art of glass-making.
 - b. The secrets of making Tyrian dyes.
 - c. The alphabet.

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CHAPTER VI

HEBREW EDUCATION

VI. THE HEBREWS (THEOCRATIC, PATRIARCHAL, MONOTHEISTIC, ETHICAL, SEMITIC RACE)

A. Aims of the System.

1. To reëstablish the nation.
2. To prepare for a future existence. Each father sought to bring up his children right in God's sight.
3. To retrieve the national greatness through education.
4. To educate everybody.

B. Retrograding Forces.

1. Geographical conditions —
 - a. They were at first a nomadic people. In 70 A.D., the Romans dispersed their tribes and made them wanderers.
 - b. Other hardships which were turned to advantage by being used as motives for education.
2. Social Organization.
 - a. A tribal theocracy.
 - b. The wife had equal rights with her husband. The children were regarded as gifts from God.
 - c. They had three commemorative Festivals, which were great educative factors.
 - (1) The Passover,—in memory of the delivery from bondage in Egypt.
 - (2) The Pentecost,—in memory of the giving of the law.
 - (3) The Feast of the Tabernacles,—in memory of the hardships and preservation in the wilderness.

BEFORE THE CAPTIVITY — 536 B.C.

C. Elementary Education.

1. Home Education.
 - a. For boys — reading, writing.
 - b. For girls — household duties and the same elementary education as for boys.
2. Religious Education.
 - a. Religion was the center from which all home and tribal relations radiated.

D. Higher Education.

1. The Schools of the Rabbis.
 - a. Location of the schools,—
 - (1) Alexandria.
 - (2) Babylon.
 - (3) Jerusalem.
 - b. Curriculum.
 - (1) Theology.
 - (2) Law.
 - (3) Talmud.
 - c. Teachers — Rabbis.
2. The Schools of the Prophets.
 - a. Curriculum.
 - (1) Poetry.
 - (2) Philosophy.
 - (3) Medicine.
 - (4) Law.
 - (5) History.
 - b. Aim.
 - (1) To train for religious and political leadership.
 - c. Students — sons of leaders.

AFTER THE CAPTIVITY — AFTER 536 B.C.

E. Elementary Education.

1. In 64 A.D. the first elementary school was founded.
2. Every town was obliged by law to support a school.
3. The teacher was a mature married man. Teachers were called

scribes until 220 B.C., when they were called learners and master-builders.

4. The teacher was exalted as above the parent, because to awaken the mind is greater than to create the body.
5. Curriculum —
 - a. Arithmetic.
 - b. Writing.
 - c. Reading.
 - d. Geometry.
 - e. Astronomy.
 - f. Natural History.
 - g. The Old Testament (taught in a special Bible School).
6. The child entered school at six years of age.
7. There was one teacher for every twenty-five children; there were two teachers for every forty children.

F. Higher Education.

1. The same as before the Captivity, except that it was more advanced.

G. Educational Classics.

1. The Old Testament.
2. The Talmud — sayings and discussions of the Rabbis — one of the greatest means of preserving Jewish customs and characteristics. It consists of the Mishna (oral law) and the Gemmara (comments upon the Mishna). It compares the school to a garden and the children to the flowers in it.

H. Methods.

1. All education is based upon logical understanding, rather than upon memory work.
2. There is no corporal punishment until the eleventh year, the year of reason. After the eleventh year, they believe, "Spare the rod and spoil the child." (Talmud.)
3. They enforce rigid and unquestioning obedience to parents.
4. They make use of constant repetition.
5. They believe in practical training. "The end of learning is doing." (Talmud.)

6. The fundamental grounding is very thorough.
7. They strengthen word of mouth by force of example.

I. Results or Criticisms.

1. Strong Points.

- a. They exalted women and made the home a vital factor in national life.
- b. They formed a progressive race, lovers of education and seekers after knowledge.
- c. They fostered patriotism and obedience to law.
- d. They produced many great leaders.
- e. Racial characteristics were conserved and perpetuated through a troublous history. They furnish an example, unparalleled in history, of educational devotion.
- f. The elevation of the teacher to high social and national position.

2. Weak Points.

- a. Much of the instruction was formal training, rather than thought training.
- b. Psychologically, they had a mistaken notion of corporal punishment.

J. Educational Leaders.

1. The Prophets.

- a. Moses — A great law-giver. As a youth he was educated in the royal household of Egypt. He gave up all worldly advantages and went back to lead his people. He led the Jews to within sight of their promised land of Canaan. He was not allowed by God to enter there, because of his lack of faith on one occasion.
- b. Solomon.— A great ruler who wrote songs and made disciplinary rules.
- c. Elijah.— He helped to keep their religion pure from idolatry and foretold the coming of Christ.
- d. Isaiah.— A great law-giver.

K. Contributions to Modern Educational Theory and Practice.

1. Great world literature.
2. The idea of universal compulsory education. There was hardly a Jewish man or woman who could not both read and write.
3. The value of doing, as the end of instruction.
4. The importance of early impressions.

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CHAPTER VII

GREEK EDUCATION IN GENERAL AND SPARTAN EDUCATION IN PARTICULAR

VII A. GREEK EDUCATION IN GENERAL

A. Characteristics.

1. Culture ideal.
2. Political, moral and intellectual freedom.
3. The "true, the beautiful, and the good," were the ideals of Grecian education.
4. Æsthetic appreciation and realization of the beautiful as seen in sculpture, in architecture, in literature and in the building of cities.
5. State education for the sake of the state — obtained through the development of each individual unit to its highest attainment.

VII B. SPARTAN EDUCATION IN PARTICULAR

SPARTA (POLYTHEISTIC—LIBERAL—EDUCATION FOR CITIZENSHIP;
DORIAN BRANCH OF THE ARYAN RACE. A FRESH, VIRILE
SPIRIT OF INDEPENDENCE AND OF FREEDOM).

A. Aim of System.

1. To produce for the state, under the direct supervision of the state, citizen-soldiers, loyal to their country before all else.
2. To inculcate and to foster the virtues of patriotism, courage, modesty and obedience.
3. To develop each individual for the use of the state.
4. To maintain a warrior-aristocracy and a citizen state in the midst of a subordinate and servile population.

B. Retrograding Forces or Conditions.

1. The breaking up of family ties, through their system of state education.

2. A polytheistic religion tending to produce eventually a low standard of ethics.
3. Their location in a rocky peninsula too barren to supply daily needs forced them into a state of intermittent warfare.
4. There were three classes in the social organization,
 - a. Citizens —(nobles — about 9,000 families).
 - b. Perioeci —(freemen, farmers, miners, etc., with no voice in the government).
 - c. Helots —(peasants who belonged to the soil).

C. Elementary Education.

1. The boy remained at home until he was seven years of age.
2. At seven years of age, he went to live in the state barracks.
3. The teachers were the elders of the tribe. They were assisted by older boys called monitors.
4. At twelve years of age the boy assumed the toga of manhood.
5. The girls were trained for efficient motherhood. Until they were fourteen years of age, they were educated with boys. They lived at home instead of in the state barracks.
6. Physically weak or imperfect children were exposed to death a few days after birth.

D. Higher Education.

1. At eighteen years of age, the youth became an eplebe or cadet.
2. Between twenty and thirty years of age, the youth was trained in war.
3. At thirty years of age, the youth received the full privileges of citizenship, married, founded a home, and continued his state services along broader lines.

E. Educational Classics.

1. There were no educational classics.

F. Method.

1. Patriotism was taught through songs, military training and warlike exercises.
2. The education of the youth from seven to thirty years of age was given in the barracks at state expense.

G. Results or Criticisms.**1. Strong Points.**

- a. The Spartans lived simple lives of rigid virtue.
- b. This system of training made excellent soldiers out of the higher classes.
- c. The women were highly respected. The Spartan mother's advice to her son was, "Return with your shield or upon it." This was an inspiring battle-motive.
- d. There were no vices either of luxury or of extravagance.

2. Weak Points.

- a. The public training of boys was an unnatural arrangement which broke up the home life.
- b. Physical development was obtained at the expense of intellectual and æsthetic development.
- c. The education was too narrow. It lacked the broad ethical basis.
- d. Lack of training in the proper use of luxury finally caused the fall of the kingdom.
- e. Each individual was valued according to his physical capacity. This was a wrong basis of judgment which was probably due to the necessity of having no incumbrances in a military state.
- f. Only a small majority received the benefits of education. The others remained in ignorance.

H. Educational Leader.

1. Lycurgus (9th century B.C.). A great law-giver and organizer.

I. Contributions to Modern Education.

1. An excellent experimental example of extreme state supervision of education.

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CHAPTER VIII

ATHENIAN EDUCATION AND A COMPARISON OF SPARTAN AND ATHENIAN EDUCATION

VIII. ATHENS (ARYAN RACE — IONIAN BRANCH — A VERSATILE PEOPLE — POLYTHEISTIC RELIGION — LIBERAL EDUCATION)

A. Aim of the System — Education For the Sake of the State.

1. To realize two educational ideals.
 - a. The man of wisdom — for the council.
 - b. The man of action — for the battle.
2. The Greek ideal is one of balance or of proportion.
3. The development of each individual harmoniously and with perfect balance, to his highest capacity, along each of these three lines:—
 - a. Intellectual — by means of philosophical training.
 - b. Emotional — through religious, literary and artistic training.
 - c. Volitional — through civic and military activity.
4. To teach the civic virtues.
 - a. Sophia (wisdom).
 - b. Sophrosyne (moderation).
 - c. Eukosmia (grace).

B. Retrograding Forces or Conditions.

1. A tendency to extreme individualism.
2. Conditions were favorable only to the extreme development of a few.
3. The social organization prevented the education of the great majority. This social organization was,—
 - a. Aristocracy — like a small city club.
 - b. Citizens — freemen.
 - c. Meteci — foreigners engaged in trade.
 - d. Slaves — engaged in farming and in handicraft work.

C. Elementary Education.

1. The boy remained at home until seventeen years of age, under the care of the nurse or slave. He learned historical legends and rhythmic games.
2. From seven years to fifteen years of age, he attended school and was under the direction of a pedagogue outside of school hours.
3. He studied,—
 - a. At the Didaskaleon (music-school), music which meant,—
 - (1) Poetry.
 - (2) Drama.
 - (3) History.
 - (4) Oratory.
 - (5) Science.
 - (6) Music.
 - (7) All other subjects presided over by the Muses.
 - b. At the Palestra (wrestling school),—
 - (1) Gymnastics.
 - (2) Homer.
4. His text books were,
 - a. Iliad.
 - b. Odyssey.
5. Through music he developed,—
 - a. Power of appreciation.
 - b. Creative power.
 - c. Power of expression. He sang Homer set to Music.
6. At fifteen years of age, the poor boys learned a trade.

D. Higher Education.

1. At fifteen years of age, the boys were freed from the pedagogue and became cadets. They took the eplebic oath of citizenship.
2. From fifteen to eighteen years of age, they attended public gymnasia, such as the Academy and the Lyceum.
3. Curriculum,—
 - a. The advanced study of music. (See elementary education.)
 - b. Military training.
 - c. Training in civic duties through active citizenship.

4. The State appointed the teachers and held yearly examinations. The teachers were philosophers.
5. The teachers received no salaries. They were supported by fees.

E. Educational Classics.

- | | | |
|---------------|---|----------------------------|
| 1. Cyropædia. | } | Xenophon (see Xenophon). |
| 2. Economics. | | |
| 3. Republic. | } | Plato (see Plato). |
| 4. Laws. | | |
| 5. Ethics. | } | Aristotle (see Aristotle). |
| 6. Politics. | | |

F. Methods.

1. The Socratic Method.
2. The Method of induction and of deduction (see Aristotle).

G. Results or Criticisms.

1. Strong Points,—

- a. They exalted the home and magnified the rights of parents over their children.
- b. They gave to the individual an opportunity of free development.
- c. They had a harmonious education, subject to state inspection.
- d. They produced great men — such as Socrates, Plato, and Aristotle.
- *e. They foreshadowed the kindergarten by recognizing the educational value of play.
- f. They realized their state ideal, through the development of the individual.
- g. A few were ideally educated.

2. Weak Points,—

- a. They tended towards an extreme development of selfish individualism.
- b. Women, slaves, and the vast masses of the population were excluded from educational benefits.

H. Educational Leaders.

1. The Sophists — (Protagoras, Hippias, Gorgias, — 5th and 6th centuries B.C.).

a. Their teachings, —

(1) Individualism — each individual is himself the measure of truth for himself. There are no general standards of truth.

(2) Persuasion — The value of a reason depends upon the art with which it is presented and set forth, and not upon its intrinsic value or comparative truth.

b. Their method.

(1) A method of formal lecture, —

c. Their influence.

(1) They lowered the political and personal ideals of the day, —

(2) They caused people to abandon the search for truth and to seek instead the attainment of skill in argument.

2. Pythagoras — (580-500 B.C.).

a. He founded a philosophical school at Crotona.

b. Aim — to develop harmony and proportion of soul, through the inculcation of the principles of order, number, and harmony, by means of the memorizing of maxims.

c. He believed in state control of everything.

d. He proved the theorem, "The square of the hypotenuse equals the sum of the squares of the other two sides."

e. He laid the foundation of the science of music, by working out the mathematical relations of musical notes.

3. Socrates — (469-399 B.C.). "Know thyself," was the basis of his educational system.

a. He changed the field of educational interest from the study of the curriculum to the study of mind; that is, he caused the method of study to change from objective to subjective. His enemies, jealous of his influence, charged him with: —

(1) Refusing to worship the gods.

(2) Corrupting the youth of Athens.

He was condemned to end his life by drinking hemlock poison.

- b. He was the first to outline a specific method of teaching.
- c. He proclaimed that the test of truth is not individual opinion, but conformity with the general ideal of truth. The Sophists started with self and argued, "What is true for me, is true for everybody else." Socrates argued, "What is true for everybody else, is true for me."
- d. Definition of the Socratic Method (conversational and developing).
 - (1) Aim — to eradicate error and to point out general truths.
 - (2) Two methods.
 - (a) Self-examination.
 - (b) Examination of others.
 - (3) Two divisions.
 - (a) Ironical — To convince of error.
 - (b) Maieutic — To give birth to new ideas.
 - (4) His whole method is called a dialectic method. In this method he,—
 - (a) Proceeds from percepts to concepts; i.e., from individual notions to general notions.
 - (b) From particular instances to general principles.
 - (c) "It [his method] is a continuous discourse with one's self," says Plato.
 - (5) He used the questioning method, in order to generate in his pupils the power of reasoning.
- e. Steps in the Socratic Method.
 - (1) The Negative Phase,—
 - (a) *1st step* — Ask questions, in order to clear the mind of error and to pave the way for instruction.
 - (b) *2nd step* — Ask more questions in order to elicit several facts which will prove the man's ignorance.
 - (2) The Positive Phase.
 - (a) *3rd step* — The pupil recognizes facts as being alike, in that they all point to the same conclusion.

- (b) *4th step* — The conclusion is finally worded by the pupil.
- (c) *5th step* — The pupil shows a marked desire for instruction and for the acquisition of new knowledge.

f. Criticism of the Socratic Method.

(1) Strong Points,—

- (a) It is good, when used in the formation of general truths to be concluded from average individual experience. It is excellent for the systemization of knowledge.
- (b) It has a good psychological basis, because it follows the natural order of learning. It improves memory and habit. It appeals to self-activity.

(2) Weak Points,—

- (a) It is not good for investigating new facts. The broad truths of literature, science, and art cannot rest on the narrow experience of the individual. Therefore, the Socratic Method cannot be efficiently applied to the search for *truth*.
- (b) It depends too much upon,—
 - (1') Man's past experience.
 - (2') Native powers of the human mind.
- (c) There is danger of carrying it to an extreme.
- (d) Facts cannot be developed. Therefore, it cannot be applied to tool-studies.
- (e) It shames the child and arouses resentment, when used by an unskilful teacher.

(3) It is favored by,—

- (a) De la Salle.
- (b) Plato.
- (c) Xenophon.
- (d) Froebel.
- (e) Herbart.

4. Xenophon (434-357 B.C.).

a. His ideal — Persian education adapted to the Spartan type.

b. His writings,—

(1) *Cyropædia*. Spartan military training applied to the education of a Persian nobleman.

(2) *Economics*. The training of a house-wife by the Apprenticeship System.

5. Plato (427-347 B.C.). (A pupil of Socrates; he preserved in writing the teachings of Socrates.)

a. *Aim of Education* — To give to the body and to the soul all of the beauty and all of the perfection of which they are capable. An idealist: "Education is the vestibule of complete living."

b. *Three Expedients to Reform Society*.

(1) Education under absolute state supervision. Family influence should be destroyed (Republic). Later Plato saw the necessity of family training and rectified his error (The Laws).

(2) The education of women — because women, as well as men, have immortal souls.

(3) Better educated rulers, i.e., philosophers. This was the carrying out of the idea of Socrates that mind can do much for the education of the masses.

c. *His Writings*.

(1) Dialogues — the teachings and conversations of Socrates.

(2) The Republic — conception of an ideal state with education as the chief function of that state. Too ideal for practical application.

(a) Aim — to base a state upon absolute justice.

(b) Form — a communism of intellect.

(c) Social organization — the State is a magnified individual,— absolute state control.

d. Parallel comparison of the State and of the individual.

INDIVIDUAL ORGAN	STATE ORGAN	INDIVIDUAL VIRTUE	STATE VIRTUE	FUNCTIONS OF BOTH	EDUCATION
1 Brain	Philosophers	Reason	Wisdom	To rule	Elementary work, philosophy, geometry, rhetoric, astronomy.
2 Heart	Soldiers	Courage	Loyalty	To defend	Music and Gymnastics.
3 Digestive system	Merchants and Farmers	Appetites	Money-making	To produce sustenance for the state	No education.

e. Educational scheme as planned in the Republic. (A selective process with intellectual ability as the basis of selection.)

- (1) Up to seven years of age — Gentle discipline, fairy tales, gymnastics.
- (2) From seven to sixteen years of age,—
 - (a) For the body — gymnastics.
 - (b) For the soul — music, including literature, writing, arithmetic.
- (3) From seventeen to twenty years of age — Military training, also one year in camp.
- (4) At twenty years of age, the most brilliant were to be chosen for higher studies.
- (5) At thirty years of age, the most brilliant were again chosen for more advanced study in the same subjects. They were to study, until they were thirty-five years of age.
- (6) From thirty-five to fifty years of age, they served the State as rulers, while continuing the study of philosophy.
- (7) At fifty years of age, they retired to the caves and became the advisers of the rulers.
- (8) Plato's Ideal State was the first scientific plan of education ever advanced.

(9) Education was compulsory, from one year of age to sixteen years of age.

(10) Women received the same education as did men.

f. *The Laws*.—A more conservative book, based upon a broader experience of life. The following modifications were made in the State, as outlined in the Republic:—

(1) An hereditary ruler replaced the philosopher-ruler.

(2) A state superintendent supervised education.

(3) There was to be a segregation of sexes beginning at six years of age.

g. *His School*.—The Academy, founded at Athens.

6. Aristotle (384–322 B.C.). (Pupil of Plato, teacher of Alexander the Great.)

a. *Aim of Education*. To form intelligent citizens for the State. To counteract political and moral instability through the education of the young.

b. *His School*. The Lyceum at Athens. Called the peripatetic school, because Aristotle walked about, while instructing.

c. *His Theory of the State*. The State's reason for existing is to promote the well-being of its citizens. Therefore, its chief aim must be education.

d. *His Writings*.

(1) Ethics — his system of philosophy.

(2) Politics — gives his theory of education.

(a) Aim of education — the proper enjoyment of virtuous leisure.

(b) All solid states must rest upon an educational basis.

(c) Educational Periods:

(1') Until five years of age — play.

(2') From five to seven years of age — to observe others work and study.

(3') From seven to fourteen years of age — intellectual training.

(4') From fourteen to twenty-one years of age — education for practical efficiency in life.

(d) Curriculum (follows the natural order of development of the individual):

(1') Practical subjects:

(a') Reading.

(b') Writing.

(c') Arithmetic.

(d') Bread-and-butter earning.

(2') Liberal subjects (for enjoyment of leisure).

(a') Music.

(b') Other subjects that would contribute to the enjoyment of leisure.

(3') Women were trained for motherhood.

(e) Methods — inductive and deductive methods; natural methods.

(f) The Seven Liberal Arts of Plato and of Aristotle.

The Quadrivium — (scientific subjects):

(1') Arithmetic.

(2') Geometry.

(3') Astronomy.

(4') Music.

The Trivium — (formal literary subjects):

(1') Grammar.

(2') Rhetoric.

(3') Dialectics.

(a') Logic.

(b') Philosophy.

I. Comparison of Plato and Aristotle.

<i>Plato.</i>	<i>Aristotle.</i>
1. Sketched an ideal plan of education.	1. Gave principles for carrying out Plato's plan.
2. Emphasized the value of the idea to the individual.	2. Emphasized the value of the idea to the race.
3. Exalted the intellect.	3. Exalted the will, but united intellect and will.
4. Philosophic method.	4. Objective, scientific method.

- | | |
|---|--|
| 5. Blind obedience. | 5. Trained individual judgment. |
| 6. Education remained fixed and unalterable. | 6. Education developed with the development of the people. |
| 7. Outlined only one system of education. | 7. An old and a new system of education. |
| 8. Education for citizenship in a military state. | 8. Education for citizenship, both in peace and in war. |
| 9. Music — but only in its narrower sense of the religious chant and the heroic ballad. | 9. Music — the broad interpretation of skill on musical instruments, in the literary sense of reading, writing and arithmetic, i.e., of any subject that helped to bring body, mind and soul into harmony. |
| 10. Sought truth in the experience of the race. | 10. Sought truth for its formal value. |

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CHAPTER IX

ROMAN EDUCATION

VIII. ROME (UTILITARIAN, POLYTHEISTIC, PRACTICAL, WARLIKE CIVILIZATION; BRANCH OF ARYAN RACE)

A. Aim of the System.

1. State supremacy through military conquest, assisted by agriculture.
2. Individual supremacy, through the practice of oratory.
3. To produce,—
 - a. The clever orator to sway public opinion.
 - b. The man who was a soldier in war and a farmer in peace.
 - c. Skilled artisans in all trades.

B. Retrograding Forces.

1. The existence of strict class lines. The three classes were,—
 - a. Patricians or nobles.
 - b. Plebeians—common people. (No civil rights until 300 B.C.)
 - c. Slaves—members of conquered people.
2. Three kinds of struggles were constantly going on. Against,—
 - a. The King.
 - b. The Plebeians.
 - c. The Rich.
3. The Plebeians were numerous and discontented.
4. Geographical conditions. They were confined to the narrow province of Latium, hemmed in by mountains and threatened by enemies. There was an immense struggle for existence. This necessitated, first, home conquest, and then foreign conquest.

EARLY ROMAN EDUCATION (TO 146 B.C.).

C. Characteristics of Early Roman Education.

1. A primitive education (static period), entirely domestic. Great emphasis was laid upon the home.

2. Moral, religious, and patriotic training through heroic legends.
3. The apprentice system — the father taught the boys agriculture and flock-tending; the mother taught the girls household duties.
4. Home-training was followed by training in the active practice of citizenship.
5. About 260 B.C., Spurius Corvilius, a Greek, opened the first recorded Greek school. It was called a "ludus," i.e., "a turning aside from play."
6. Subject-matter,— The laws of the Twelve Tables. They were posted in the Forum and committed to memory.
7. The entire education was a plan of simple, economic, military training. It somewhat resembled the Spartan education.

DYNAMIC OR GREEK PERIOD OF ROMAN EDUCATION (146 B.C. TO 180 A.D.).

Greece became a Roman province, with the fall of Corinth, 146 A.D., and Greek culture soon dominated Roman life and Roman education.

D. Elementary Education During the Greek Period.

1. Time, from seven to twelve years.
2. Subject,—
 - a. Laws of the Twelve Tables.
 - b. Historical poem by Caius Nevius (240 B.C.).
 - c. Alphabet.
 - d. Latin translation of the Odyssey (Livius Andronicus).
 - e. Greek for conversation, for society language, much as French is used to-day.
 - f. Writing.
 - g. Arithmetic.
3. The school was called the ludus.
4. The teacher was called the literator.

E. Secondary Education.

1. Time — from twelve to sixteen years.
2. School — The Greek school and the Latin school.

3. Subjects,—

- a. Grammar.
- b. Rhetoric.
- c. Literature.
- d. History.
- e. Philosophy.
- f. Oratory.

4. The Pedagogue,—

- a. Accompanied pupils to and from school.
- b. Carried the pupil's books.
- c. Administered discipline, to the pupil.
- d. Took special charge of his education.
- e. The pedagogue was usually a Greek slave of much culture.
- f. He looked after the pupil's manners and morals, but he did not teach him.

5. Methods.

- a. Memorizing, paraphrasing and dictation of choice literature. *but none*
- b. Analysis and criticism of literary classics.
- c. Familiarity with Greek and Latin classics, as a means of learning how to speak, to read, and to write both Greek and Latin.

F. Higher Education During the Greek Period.

1. Time,— began at sixteen years with the assumption of the toga.

2. Subjects,—

a. Oratory — consisting of,—

- (1) Invention.
- (2) Disposition.
- (3) Elocution.
- (4) Memory.
- (5) Delivery.

b. Literature — taught as a study and as an educational implement.

c. Law.

d. Specialization.

- (1) Agriculture for farmers.
- (2) Senate for orators.
- (3) Military camp for soldiers.

3. Schools,—
 - a. The rhetorical school; teacher, the rhetor.
 - b. The philosophical school; teachers, philosophers.
4. Result,—
 - a. Realization of the Greek culture—ideal in utilitarian form.

G. Educational Leaders.

1. *Cicero* (107–43 B.C.). (An orator; a humanist fond of Greek culture.)
 - a. *Ideal*—the orator as the highest type of culture.
 - b. *His Pedagogy*,—
 - (1) Education is the work of a lifetime.
 - (2) Importance of early activities and of youthful companionships, as a basis for the development of habit.
 - (3) Development of feeling and of religion as a basis for honorable motives.
 - (4) Corporal punishment only when every other means of appeal fails.
 - (5) Memory to be trained through learning literary gems by heart and by the use of mnemonics.
 - (6) Training of orator,—
 - (a) Greek.
 - (b) Law.
 - (c) Philosophy.
 - (d) Rhetoric (in its broadest interpretation).
 - c. *His Pedagogic Works*,—
 - (1) *De Senectute*—a special description of the training of an orator.
 - (2) *Letters to his Son*—his educational principles.
2. *Seneca* (3 B.C.–65 A.D.). (A philosopher of the Stoical school. The teacher of Nero.)
 - a. *His ideal*—character, based upon rigid, Stoical ideals.
 - b. *His pedagogy*,—
 - (1) The aim of education should be to eliminate natural evil tendencies and to supplant them by good tendencies.

Imbodied Greek culture in teacher

- (2) Education should be adapted to the needs of the individual.
- (3) The curriculum should consist of a few studies, thoroughly mastered.
- (4) The discipline should be mild. There should be perfect sympathy between teacher and pupil.
- (5) Example has greater influence than precept.
- (6) He emphasized the importance of good environment.
- (7) He pointed out the value of concentration.—“Be ware of the man of one book.”

3. *Quintilian* (35–95 A.D.). (A lawyer and teacher who founded a school of oratory.)

a. *His ideal* — an orator.

b. *His pedagogy*,—

- (1) Grammatical and literary culture should be the basis of oratory.
- (2) Studies should be made interesting.
- (3) Studies should be adapted to each individual.
- (4) Public schools are preferable to private tutors.
- (5) Concrete methods of teaching reading.
- (6) No corporal punishment.

c. *His writings*.

- (1) *Institutes of Oratory* — contains his school plan and his educational theories.

d. *His Educational Plan* (given in *Institutes of Oratory*).
(Quadrivium and trivium.)

- (1) Elementary Education given by,—

- (a) Parent.
- (b) Nurse.
- (c) Pedagogue.

- (2) Secondary education — consisting of,—

- (a) Music.
- (b) Geometry.
- (c) Astronomy.

- (3) Higher Education — consisting of,—

- (a) Philosophy.
- (b) Rhetoric.
- (c) Eloquence.

- (4) He lays great stress upon the choice of a teacher.

e. *His suggestions* in regard to the training of the memory.
His methods consist of,—

- (1) Frequent repetition.
- (2) Vocal association (aloud).
- (3) Local associations.
- (4) Logical memorization of thought to help the memorization of the words.
- (5) *Comment* — excellent, except that there is too much repetition.

f. *Criticism of Quintilian*,—

- (1) He was the most efficient Roman teacher.
- (2) He was the first regular, salaried teacher.
- (3) He was the first Roman to deal scientifically with the problems of education.
- (4) He was the first ancient educator to defend public education, as opposed to private tutoring.
- (5) He influenced pedagogy until the 11th century. Then his works seemed to be lost but they were discovered in the 14th century, to the great joy of the Humanists.
- (6) Herbart's five formal steps of instruction may be readily traced to Quintilian.

4. *Varro* (116–27 B.C.). (A writer, librarian, and literary works.)

- a. He wrote a valuable treatise upon agriculture and many interesting books upon other subjects.
- b. His list of school subjects was the fore-runner of the seven liberal arts of the Middle Ages.

5. *Pliny* (23–79 A.D.). (A scientist and student of natural philosophy.)

- a. He was suffocated by volcanic fumes, while observing the phenomena of Mount Vesuvius.
- b. He wrote seven encyclopædic volumes of Natural History.

6. *Plutarch* (50–138 A.D.). (A Greek writer who came to Rome to live and to lecture.)

a. *Writings*,—

- (1) The Lives of Famous Men — arranged in parallel columns in Latin and in Greek.

- (2) The Training of Children — the first work ever written on the training of young children.

b. *His Educational Belief*,—

- (1) A complete man has,—
 (a) Philosophy.
 (b) Public Efficiency.

H. The Decadent Period of Roman Education.

(180–476 A.D.)

1. Degenerate period due to too great wealth.
2. Culture became general and superficial.
3. Increased state supervision and support of schools.
4. There was no incentive to oratory, so rhetoric became formal instead of practical.

I. Educational Classics.

1. *De Senectute* — Cicero (See Cicero).
2. *Institutes of Oratory* — (Quintilian).
3. *Agricultural Treatise* — (Varro).
4. *Encyclopædia of Natural History* — (Pliny).
5. *Lives of Famous Men* — (Plutarch).
6. *Training of Children* — (Plutarch).

J. Methods.

1. Practical, common-sense methods, such as counting the use of the fingers, and the use of the abacus, and the use of multiples of five. They developed extraordinary skill in counting.
2. In secondary education, Greek was taught before Latin — because Greek was considered the basis of Latin and because of commercial reasons.
3. The objects of the study of music were rhythm, intonation, voice modulation, and to help in oratory.
4. Method of grading and of emulation (Quintilian).
5. Quintilian suggested the simultaneous method of teaching. This was used in the 4th century by St. Jerome. Then it was lost until the 17th century, when it was again revived.
6. They believed that the ablest man is the best teacher.

K. Results or Criticism.

1. *Strong Points.*

- a. The family was the unit of the State.
- b. There was high regard for the Roman matron as the head of the household.
- c. The system of education served well for the realization of the Roman ideal.
- d. The training was very thorough.
- e. Provision was made for the entire nature of the child —
i.e., for the

(1) Physical.	}	Nature.
(2) Intellectual.		
(3) Moral.		

2. *Weak Points.*

- a. The ideal was too practical and too narrow. They studied things just for their business value, and therefore lost much of the culture and disciplinary value of study.
- b. There was no scientific study of education from a theoretical standpoint.
- c. Very little attention was paid to sense training and to observation.
- d. The child's individuality was not considered. It was moulded as his father and as the state saw fit.
- e. Wealth, debauchery and the misuse of Greek culture caused degeneracy which eventually led to the fall of Rome.
- f. Education was not compulsory.
- g. No effective counteraction for degeneracy in time of peace.

L. Contributions to Modern Educational Theory and Practise.

1. Quintilian's method of teaching rhetoric.
2. An excellent example of the training of a people for peace and for war.

M. Comparison Between Spartan and Roman Education.*Spartan Education.*

1. Military training.
2. Founded upon the breaking of home ties.
3. Education by the State for the State.
4. Despised agriculture.
5. Had no instinct for organization or for administration.
6. The helots were free, but of humble spirit and accepted things as they were.

Roman Education.

1. Military training plus an intellectual element.
2. Founded upon the strengthening of home ties.
3. Education had a domestic character.
4. Fostered agriculture and a love of rural pursuits.
5. Had an instinct for organization and for administration.
6. The plebeians were a proud, independent class constantly contending for their rights.

N. Comparison Between Athenian and Roman Education.*Greek Education.*

1. Their ideal had reference to individual happiness.
2. They bequeathed to posterity an æsthetic and literary inheritance.
3. They were a prototype of the purely human development.
4. They developed and sympathized with high ideals, and with a thorough enjoyment of life.
5. The Greek ideal of life was a contemplative life of intellectual study amidst quiet and peace.
6. A beautiful soul and a beautiful body.
7. Greek life is æsthetic.
8. The Greek is idealistic.

Roman Education.

1. Their ideal had reference to state.
2. They bequeathed to posterity an institutional inheritance.
3. They were a prototype of the national development.
4. They had a sense of duty and a strong sense of obligation not altogether based upon good judgment.
5. The Roman ideal was a life of pre-eminence and power sought through political leadership earned in the Forum and in war.
6. A sound mind in a sound body.
7. Roman life is moral.
8. The Roman is pragmatic and political.

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CHAPTER X

GENERAL SUMMARY OF ORIENTAL OR ANCIENT NATIONS; VALUABLE CONTRIBUTIONS OF ANTIQUITY TO PEDAGOGICAL THEORY AND PRACTICE

THE ANCIENT NATIONS (CHINESE, HINDUS, PERSIANS, EGYPTIANS, PHœNICIANS, HEBREWS, GREEKS)

A. General Summary of Oriental Education.

1. They fostered class-distinctions.
2. There was special training for the privileged few and ignorance for the masses (except with the Hebrews).
3. They maintained, for centuries, a non-progressive, static civilization.
4. Trained teachers were not considered necessary.
5. They had a narrow conception of the aim of education. The importance of the individual was subordinated to the good of the state.
6. They had comparatively low motives,—
 - a. China — success in this life.
 - b. India — success in future life.
 - c. Persia—support of the state.
 - d. Egypt — maintenance of priestly supremacy.
 - e. Hebrew — rehabilitation of their nation in this world and success in a future life.
7. The memory was trained at the expense of the reasoning powers.
8. Education was often made narrow by being based upon the authority of teachers, or upon ancestral traditions.

B. Valuable Contributions of Antiquity to Pedagogy.

1. Experimental tests of the working out of every possible kind of an educational ideal, except the Christian ideal.
 - a. *Passive Types.*
 - (1) Passive family type — China.
 - (2) Caste system — pantheism — India.

b. Active Types.

- (1) Attempt to conquer space by commerce — Phœnicia — Greece.
- (2) Doctrine of Immortality and retribution — Phœnicia — Greece.
- (3) External conquest.
 - (a) Elevated religious and moral ideas — Persia.
 - (b) Folly of training for war and not for peace — Sparta.
- (4) The development of a perfect body containing a perfect soul, well-fitted for citizenship — Athens.
- (5) Materialistic — utilitarian — Roman.
- (6) Preparations for a future life — Jewish.

C. Branches of Learning Bequeathed.

1. Phonic alphabet — Phœnicia.
2. Grammar, rhetoric, logic, geometry, law, rich literature — Athens.
3. The Old Testament — Hebrews.

D. Valuable Methods and Their Exemplification.

1. The use of the abacus — China — Egypt.
2. The use of objective illustrations — Egypt — Plato.
3. Inductive and developing method — Socrates.
4. The method of experimentation and of observation of nature — a forerunner of Bacon's method of induction — Aristotle.
5. A method of teaching rhetoric — Rome.
6. Germinal idea of the university — Athens.
7. Development of a consistent school system — Rome.
8. The universal needs of society are reflected in the school system of a nation — Rome.
9. Physical and æsthetic education — Athens.
10. Educational Ideas as contributions to Pedagogic Theory.
 - a. Education a state affair — Plato, Aristotle.
 - b. Compulsory Education — for boys from 10 to 16 years — Plato; for the masses — the Hebrews.
 - c. A progressive order of development from infancy to maturity — feelings — intelligence — Aristotle — Quintilian — Plutarch.

- d. The value and permanency of early impressions — Plato.
- e. Dignity and importance of the teacher's office — China — Egypt — Hebrews — Hindus — Greeks (in regard to highest teachers only).
- f. Necessity of state regulation and encouragement of education — China — Egypt — Greece — Rome.
- g. Discipline.
 - (1) Severe corporal punishment — Sparta.
 - (2) All learning should be pleasant — Athens.
- h. All tasks should be regulated by, and adapted to, the capacity of the young (Seneca, Quintilian, Plutarch).

SECTION II

MEDIÆVAL EDUCATION

MEDIÆVAL OR CHRISTIAN EDUCATION

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CHAPTER I

EARLY CHRISTIAN EDUCATION

I. THE EARLY CHRISTIANS (EDUCATION AS A DISCIPLINE, ASCETICISM ; MYSTICISM, SELF-HUMILIATION)

A. Aim of the System.

1. To prepare for a future life in heaven.
2. To renounce, rather than to conquer, the world.
3. To teach universal humanitarianism ; that women are the equal of men ; and children the gift of God.

B. The Christian Educational Ideal.

1. The ancient educational ideal held that man exists for the sake of the State ; the Christian ideal upheld the doctrine of individual sanctity and the worth of the individual soul. A humanitarian ideal.

C. Retrograding Forces.

1. There was no Christian literature.
2. They opposed the vices of the ruling classes and were therefore persecuted.
3. The humble birth of Christ and the lowly station of his followers caused the proud and the rich long to refuse to listen to Christian teachings.
4. The poverty and ignorance of the masses.
5. There was a small number of Christians as compared to the number of pagans.
6. The groundless fear of the nobility that Christ's followers sought to found a worldly kingdom and not a spiritual one.
7. The establishment of the Christian faith came as the first aim ; culture was naturally the secondary aim.
8. Persecution and exile gave comparatively little time for study.

D. Christian Pedagogy as Revealed in Christ's Teachings.

1. Christ gave by his example and by his teachings the eternal principles of pedagogy.
2. He taught personal responsibility based upon the soul's immortality and resulting in character formation.
3. He taught the universal brotherhood of man.
4. His lessons were filled with concrete illustrations adapted to his hearers.
5. He drew great truths from nature and enforced them by a living example.
6. He revolutionized the treatment of children.

E. The Early Christian Educational System.1. *Apostolic Teaching.*

- a. Christ, his disciples, and his followers preached in the churches and in the market-places. They mingled with the multitudes and talked with them about religious truths.

2. *The Catechumen Schools.*

- a. Aim,— to give special religious instruction for converts.

b. Subjects,—

- (1) The Ten Commandments.
- (2) The Lord's Prayer.
- (3) The Confession of Faith.
- (4) Portions of Scripture.

c. Pupils,— Catechumens or candidates for Christianity.

3. *The Catechetical Schools* (founded 181 A.D. by Pantoenus at Alexandria). *has turned toward Greek philosophy and for that*

a. Aim,—

- (1) To promulgate the Scriptures.
- (2) To study religious doctrines.

b. Later subjects in the curriculum,—

- (1) Rhetoric.
- (2) Grammar.
- (3) Geometry.
- (4) Philosophy.
- (5) Theology.

c. Method.— catechising or questioning.

- (1) Lecturing.

*later language
Pantoenus of Alexandria*

we account for

- (2) Catechising.
- (3) Questioning.
- d. Teacher, a special church officer called a catechist.
- e. Most celebrated Schools.—At Alexandria. This school became a famous theological seminary for the education of Christian teachers. It was the birthplace of Christian philosophy.
- 4. *The Cathedral Schools.*
 - a. Aim,—to prepare young men for the priesthood.
 - b. Their organization was perfected in the 8th century.
 - c. Teachers—a brotherhood formed by the union of all of the priests of the archdiocese.
 - d. Subjects of instruction—the same as in the monastic school, with more stress laid upon religion.
 - e. Parochial schools were conducted in each parish to prepare children for church membership.

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CHAPTER II

THE CHURCH FATHERS

II. THE CHURCH FATHERS

A. Attitude of the Church Fathers Towards Græco-Roman Learning.

(They differed as to its place and value in the educational curriculum.)

1. *Of the Greek Church Fathers.*— They favored the study of Homer, of Vergil, and of other pagan learning, because of the wisdom it contained.
2. *Of the Latin Church Fathers.*— They opposed the study of the Greek classics on the ground that much of the subject-matter was opposed to the moral aim of the church.

B. The Church Fathers Most Prominent in Education.

1. *The Greek Fathers.*

+ a. Clement of Alexandria (160–215 A.D.).

- (1) His educational work,—
 - (a) He aimed to harmonize philosophy and religion, reason and faith. Christian truth and Greek culture.

- (2) Pedagogical writings,—
 - (a) Sermons.

+ b. Origen (185–245 A.D.). (Teacher at Alexandria.)

- (1) His educational works,—
 - (a) He aimed to reconcile Greek culture and Christian teachings.
 - (b) He emphasized the necessity of always practising what you teach.
 - (c) He aimed not only at instruction, but also at the correction of bad habits.
- (2) His pedagogical writings,—
 - (a) Sermons.

† c. Chrysostom (347–411 A.D.). “The Golden-mouthed”—so named for his eloquence; a great teacher.

(1) His educational principles.

(a) Religious instruction is the basis of all education.

(b) Mothers are the natural educators.

(c) The subject-matter of instruction must be adapted to the ability of the pupil.

(d) The importance of the example of both teacher and parent.

(2) Pedagogical writings,—

(a) Sermons.

† d. Basil the Great (331–379 A.D.). (Pupil of Gregory the Great.)

(1) Educational principles,—

(a) He made the Bible his most important textbook.

(b) Sacred songs and religious teachings should be the backbone of the elementary-school curriculum.

2. The Latin Fathers.

a. *Tertullian* (a convert) (150–230 A.D.).

(1) Educational works,—

(a) He started Latin translation of Christian literature, in order to have books with which to replace pagan literature.

b. *St. Jerome* (331–423 A.D.).

(1) His educational principles,—

(a) He recommended the simultaneous method.

(2) His pedagogical writings,—

(a) The Latin Vulgate, translation of the Bible.

(b) Letters on the Education of Girls,—in these letters, he was the first to formulate Christian pedagogical principles.

c. *St. Augustine* (354–430 A.D.). (The greatest of the Church Fathers — a convert.)

(1) His educational principles,—

(a) Use observation as a means of instruction.

- (b) He favored narrative and biographical history, as being, next to religion, the most important subject.
- (c) He believed that all teaching should be based upon faith and upon authority.
- (2) Pedagogical writings,—
 - (a) Confessions — a psychology of the soul — the story of his own development from childhood to manhood.
 - (b) The City of God.

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CHAPTER III

MONASTIC EDUCATION

(From the 6th to the 16th Century)

III. MONASTICISM (FORERUNNERS: SCHOOL OF PYTHAGORUS AT CROTONA AND HEBREW ASCETIC COMMUNITIES; STARTED BY CASSIAN 404 A.D., ORGANIZED BY ST. BENEDICT, 529 A.D.)

A. Aims of the System.

1. To educate through a moral discipline of chastity, poverty, and obedience.
2. To realize an ascetic ideal.

B. Causes of the Rise of Monasticism.

1. The devastations of the barbarians — (410 A.D. — Alaric the Goth).
2. The oppression and sensuality of the Roman Empire.
3. The desire to dwell in philosophic contemplation apart from a wicked world.
4. The persecution of the Christians.
5. The desire to realize in peace an ascetic ideal of life.
6. The desire to prepare one's self for the second advent of Christ.
7. The suppression of the University of Athens, and the closing of the pagan schools in 529 A.D. by Justinian.

C. Famous Monasteries.

1. Armagh — Ireland (St. Patrick).
2. Tours — France.
3. Iona — Scotland.
4. Fulda — Germany.
5. Yarrow and Wearmouth — England.
6. Monte Cassino — Italy (Saint Benedict).

D. Monastic Organization of Schools.

1. Inner school — for oblati (novices who were maintained and taught free).
2. Outer school — for externi (students who were to return to the world. They received free tuition, but paid their board).
3. Scriptorium — for the copying and illuminating of manuscripts.

E. Elementary Education.

(6th — 13th Centuries)

1. Reading — (Alphabet).
2. Writing.
3. Arithmetic (elementary).
4. Latin psalter (memorized).
5. Latin Grammar and Latin vocabulary (memorized).
6. Participation in church services.

F. Higher Education.

(13th — 16th Centuries)

- ①. The Seven Liberal Arts (mentioned by Plato, Quintilian, and Saint Augustine; organized into a definite course of study by the monks).
 - a. The Trivium,—
 - (1) Grammar.
 - (2) Rhetoric (from Cicero and Quintilian), Dialectics (or logic).
 - (3) Latin Grammar — a little Greek and Hebrew — the germ of humanism was found in the study of correct expression.
 - b. The Quadrivium,—
 - (1) Arithmetic (the properties of numbers).
 - (2) Geometry (from Euclid). This included geography.
 - (3) Astronomy (like astrology; they studied the stars as related to festivals), (Boethius).
 - (4) Music (church hymns; emphasized Boethius).

G. The Education of Women.

(As outlined in 1405 by Lionardi Bruni d' Arezzo — Apostolic Secretary.)

1. Religion as a study and as a personal quality.
2. Morals — as closely related to religion.
3. History — a body of moral precepts.
4. Cleverness of conversation and of discussion.
5. Literature — Classic Latin and the Church Fathers. These were both for content and for form, in order to attain taste and fluency of expression — at that time a mark of distinction.

H. The Monastic Orders.

In 100 years, there were 250 monasteries.

1. The Benedictines.

a. *Foundation.* They were founded at Monte Cassino, Italy, in 529 A.D. by St. Benedict; St. Gregory and St. Basil established the Benedictines in the East.

b. *Aims.*

- (1) To work.
- (2) To pray.
- (3) To teach.

c. *Two Fundamental Principles.*

- (1) Industry.
- (2) Strict discipline.

d. *Famous Teachers.*

(1) Alcuin (England). (See Alfred the Great and Charlemagne.)

(2) Abélard (Paris) the greatest teacher.

(a) Educational work,—

(1') He helped the church to adapt and to adopt the ancient learning.

(2') He compared the seven liberal arts of the curriculum to the seven pillars of King Solomon's temple.

(3) Boniface (Germany).

2. The Franciscans,—

a. *Foundation.*— They were founded in 1182 by St. Francis.

b. *Most famous teacher* — Duns Scotus (see Scholasticism).

3. The Dominicans —
 - a. *Foundation*.— They were founded in 1216 by St. Dominic.
 - b. *Aim*.— To emphasize and to develop the intellect.
 - c. *Most famous teachers*.—
 - (1) St. Thomas Aquinas (the Angelic Doctor — see Scholasticism).
 - (2) Albertus Magnus (see Scholasticism).
4. Nuns of St. Clare (English Nuns).
 - a. *Work*.— They taught the girls' schools in Germany.
5. Sister Scholastica (sister of St. Benedict).
 - a. *Work*.— She established a school for women — 529 A.D.

I. Methods of Teaching.

1. Dictation by the teacher, while the pupils copied with the stylus upon wax tablets. Later the pupil wrote upon parchment with quill and ink.
2. The memorizing of these dictated lessons.
3. The small number of available text-books necessitated the employment of this method, outlined under 1 and 2.

J. Results or Criticisms.

1. Strong Points,—
 - a. They copied and illuminated manuscripts, and thus multiplied books.
 - b. They collected books into libraries accessible to students.
 - c. They spread learning everywhere.
 - d. They kept chronicles of historical events and accounts of the lives of the greatest and most prominent men and women.
 - e. They safe-guarded the ancient classics in the monasteries and thus preserved them for posterity.
 - f. They made possible the revival of learning (by a, b, c, d, e).
 - g. They furnished asylums and places of refuge for the sick and oppressed.
 - h. They perfected the systems of parochial and of cathedral schools. (Bishop Chrodegang — 8th century — perfected their organization.)
 - i. They made a moral conquest of the Roman Empire.

- j. They kept alive and scattered broadcast the spirit and doctrines of Christianity.
 - k. They fostered original research and gave opportunity for it.
2. Weak Points —
- a. They exalted the study of Latin to the neglect of the mother-tongue.
 - b. They neglected physical education, at first.
 - c. The discipline of children was often too severe.

REFERENCE READINGS

1. Catholic Encyclopædia, articles on Dominicans, Franciscans, and Benedictines.
2. History of Education, Painter, pp. 111-112.
3. Alcuin and the Rise of the Christian Schools, West, Andrew, pp. 4-27.
4. History of Education, Kemp, pp. 109-121.

CHAPTER IV

CHARLEMAGNE AND THE PALACE SCHOOL

IV. CHARLEMAGNE AND THE PALACE SCHOOL (742 A.D.-814 A.D.)

(The First Renaissance.)

A. Aims of Charlemagne.

1. To unite political, religious and intellectual life.
2. To organize a Christianized Roman Empire.
3. To strengthen the church and the nation through popular compulsory education.

B. Means He Employed For the Realization of this Aim.

1. He became a student of Christian education and thus set a good example to his people.
2. He founded a national system of schools.
3. He enforced and encouraged the education of the nobles and of the common people.
4. He invited the best teachers of the day, including Alcuin, to come and teach at his court.
5. He favored better educational opportunities for the clergy.
6. He advanced the principle that it is a sovereign's right to compel his people to educate themselves.
7. He established a school in every monastery and in every palace.
8. He personally noted and rewarded progress on the part of the students in the Palace School.
9. He encouraged the teaching of German — the mother-tongue.
10. He issued capitularies (i. e., proclamations or instructions) for school reforms, in 787, 789 and 802 A.D.
11. He believed in the education of women.

C. The Palace School.

1. Location,— Aix-la-Chapelle, the seat of government.
2. Curriculum,—
 - a. The seven liberal arts.
 - b. Religious teaching.

3. Accomplishment,—

- a. It educated the nobles.
- b. It set a good educational example for the common people.

D. The Work of Alcuin.

1. *Life* (735 A.D.—814 A.D.). He was a Benedictine monk of York and the most learned scholar of his time. He was invited by Charlemagne to co-operate with him in the education of his people.

2. *Educational Work*,—

- a. He was the first Minister of Public Education in France.
- b. He founded the Imperial School of the Palace.
- c. The Carolingian Revival of learning has been divided into three periods because of him,—
 - (1) Before his arrival at court — Italian influence.
 - (2) During his stay at court — Alcuin's influence.
 - (3) From 804 (Alcuin's death) — influence of Theodulf the Goth.

3. *Methods*—Catechetical or question and answer. He employed dialogue form in his writings. In his Dialectics the interlocutors were himself and Charlemagne.

4. *Writings*, on,—

- a. Grammar.
- b. Rhetoric.
- c. Dialectics.
- d. The Seven Liberal Arts.

5. *Most Famous Pupil*,—Rabanus Maurus (Preceptor of Germany).

E. Results of Charlemagne's Influence on Education.

1. He educated the nobles for leaders.
2. He stimulated the universal education of the masses.
3. His influence was lasting, although it was somewhat lessened, at the death of Charlemagne, by the breaking up of his empire.

REFERENCE READINGS

1. *Life of the Emperor the Great*, Eginhardt, pp. 68 and ff.
2. *Alcuin and the Rise of the Christian Schools*, West, pp. 28-179.
3. *History of Education*, Kemp, pp. 122-125.

CHAPTER V
ALFRED THE GREAT AND ENGLISH EDUCATION

V. ALFRED THE GREAT (849 A.D.—901 A.D.)

A. Aims of Alfred.

1. To accomplish the national education in England, in the same way in which Charlemagne had accomplished the national education of Germany.

B. Alfred's Educational Accomplishments.

1. He became an enthusiastic student.
2. He established a Palace School, somewhat on the plan of that of Charlemagne.
3. He fostered teaching in the native English tongue.
4. He translated Latin works into English, in order to provide English as text-books for educational purposes. Among his translations were,—
 - a. Consolation of Philosophy — Boethius.
 - b. History of the English People — Bede.
5. He invited great scholars to become teachers at his court. Among these scholars were,—
 - a. Grimbold.
 - b. Asser.
 - c. Alcuin (see Charlemagne).
6. He divided his day into three eight-hour periods,—
 - a. 1st Period,
 - (1) Government.
 - b. 2nd Period,
 - (1) Religious devotion.
 - (2) Study.
 - c. 3rd Period,
 - (1) Sleep.
 - (2) Recreation.
 - (3) Physical recuperation.
7. He established monasteries and made them centers of learning.

C. Results of Alfred's Influence on Education.

1. Strong Points,—

- a. He gave impulse to the teaching of the English language and to the revival of learning in England.
- b. He laid the foundation of English institutional life.
- c. One of Alfred's schools afterwards grew into Oxford University.

2. Weak Points,—

- a. He fostered the education of the nobles and neglected that of the common people. This has adversely affected general education in England, even to this day.
- b. His influence was not very lasting, because of the Danish invasion and because of the unsettled state of his kingdom, after his death.

REFERENCE READINGS

1. Alcuin and the Rise of the Christian Schools, West, pp. 28-179.
2. The Anglo-Saxon Chronicle, Eccles, pp. 349-366.
3. History of Education, Seeley, pp. 125-131.

CHAPTER VI
CHIVALRIC OR FEUDAL EDUCATION

(11th to 15th Century.)

VI. CHIVALRIC OR FEUDAL EDUCATION

A. Aims of Chivalry.

1. To prepare each person for his place in the social plan.
2. To replace the ascetic ideal of the clergy, by the romantic ideal of the knight and his lady.
3. To inculcate,—
 - a. Love.
 - b. Honor.
 - c. Loyalty.
 - d. Piety.

B. Education of a Knight.

1. *Aim* — to acquire the seven knightly accomplishments,—
 - a. Horsemanship.
 - b. Swordsmanship.
 - c. Marksmanship.
 - d. Skill in swimming.
 - e. Skill in hunting.
 - f. Skill at chess.
 - g. Verse-making and singing.
2. *The Knight's Code of Service.*
 - a. Loyalty to,—
 - (1) His Lord.
 - (2) His King.
 - (3) His lady.
 - b. Love.
 - c. Honor.
 - d. Loyalty.

- e. Piety.
- f. Service to the distressed.
- 3. *His Virtues.*
 - a. Courage.
 - b. Courtesy.
 - c. Respect for women.
 - d. Obedience.
 - e. Generosity to his enemy.

C. Education of a Lady.

- 1. *Aim,—*
 - a. To prepare herself to be worthy of ideal knightly service.
 - b. To be the wise and beloved chatelaine of the castle.
- 2. *The Lady's Accomplishments,—*
 - a. Falconry.
 - b. Horsemanship.
 - c. Reading.
 - d. Writing.
 - e. Singing.
 - f. Playing on the harp.
 - g. Latin.
 - h. French.
 - i. Poetry.
 - j. Religion.
 - k. The medicinal use of simple remedies.
 - l. Etiquette.
- 3. *Her Code of Service,—*
 - a. To be brave in time of war.
 - b. To nurse the wounded.
 - c. To rule the castle household in the absence of her lord.
 - d. To strive to realize a standard of womanhood worthy of a high ideal of honor and of knightly service.

D. The Three Periods of the Education of a Knight.

- 1. *The Page* — until seven years of age the boy remained at home with his mother.
 - a. His physical well-being and manners received careful attention.

- b. From seven to fourteen years of age he was sent to some noble household to become a page in the Castle School. He was trained here in etiquette and in service to some noble lady. He studied,—
 - (1) Music.
 - (2) Poetry.
 - (3) Chess.
- 2. *The Squire*,—
 - a. From fourteen to twenty-one years of age he attended upon some knight. He learned from him all of the knightly accomplishments.
- 3. *The Knight*,—
 - a. After twenty-one years of age, as a reward for the performance of some brave deed, usually upon the field of battle, he became a full-fledged knight. He took these knightly vows,—
 - (1) To speak the truth.
 - (2) To defend the right.
 - (3) To honor women.
 - (4) To fight the infidels for the sake of the Church.

E. Educational Influence of the Crusades. (1096-1270.)

- 1. They enlarged the outlook of the Christian nations, by bringing them into contact with the customs, learning, and thought of the Orient.
- 2. They gave a great impetus to chivalry.
- 3. They gave a great impetus to travel and to commerce.
- 4. They helped to unify the European nations.
- 5. They made the vassals into free peasants eager for education.
- 6. They introduced the Mohammedan learning into Europe.

F. The Influence of Mohammedan Learning.

- 1. It introduced a philosophical, scientific, and mystical Eastern tendency into the learning of the West.
- 2. It offered opportunities for research work in great libraries.
- 3. It caused a tendency towards more independent thought.

G. The Burgher, Town, Guild or Writing Schools.

1. *Cause of their Rise*,—
 - a. The growth of the free city.
 - b. The increase in numbers, wealth, and power of the trading and artisan classes.
2. *Aim* — secular technical institutions to equip the trading and artisan classes for the practical needs of life.
3. *Curriculum* — wholly practical,—
 - a. Elementary,—
 - (1) Reading.
 - (2) Writing.
 - (3) Arithmetic.
 - b. Advanced,—
 - (1) Geography.
 - (2) History.
 - (3) Natural Science (a little).
 - (4) Mother Tongue.
 - (5) Latin (sometimes).
4. *Teachers*,—
 - a. The principal ones were usually appointed by the civil authorities, under contract.
 - b. The teachers provided their own assistants.
 - c. There were also itinerant teachers, known as *bacchants* or *vagrants*.
 - d. These itinerant teachers were accompanied by pupils, called *A B C shooters*, who shot and stole game for food.
5. *Salaries* — they were very meager.
6. *Schoolhouses*,—
 - a. They were churches, city buildings, or rented houses.
 - b. The first schoolhouse was built at Berne, 1481.
7. *Results of Burger Schools*,—
 - a. They made the common people more efficient in trades and in commerce.
 - b. They helped to foster a spirit of freedom, of self-respect, and of the dignity of labor.
 - c. They were the germ from which was evolved the common public-school system of to-day.

from
parts

H. Results of Chivalric Education.

1. Strong Points,—

- a. They gave woman a place of honor in the social scale.
- b. They encouraged the development of all of the manly virtues.
- c. They laid the basis of the modern ideal of the gentleman and the lady.

2. Weak Points,—

- a. They built their ideals upon an emotional, rather than upon an intellectual, basis.
- b. They trained the higher classes at the expense of the masses.

REFERENCE READINGS

1. Chivalry, Cornish, F. W., chap. II-III and XII and pp. 29 and ff; pp. 47-68.
2. History of Education, Monroe, Briefer Course, pp. 284-294.
3. History of Mediæval Education, Williams, pp. 95-104.

CHAPTER VII

SCHOLASTICISM

(9th to 15th centuries; reached height of its influence in 11th and 12th centuries.)

VII. SCHOLASTICISM (FROM SCHOLASTICUS — A REGULAR TEACHER IN A MONASTIC SCHOOL; THE SECOND RENAISSANCE)

A. Definition.

1. Scholasticism is a habit of thought, or form of intellectual life, which places the emphasis upon the whole substance or upon society. It regards the individual as the accident, and society as the substance. The essence of Scholasticism is the possibility of separating the substance from the accident. Its central theme is the nature of universals.

B. The Aims of Scholasticism.

1. To reconcile philosophy and Christian truth; reason and faith.
2. To train the reasoning powers.
3. To Christianize pagan philosophy, for the purpose of proving Christian dogma.
4. To classify knowledge scientifically.
5. To give individuals systematized knowledge.
6. To reach the idea of logical perfection.
7. To arrange material scientifically, in form, and deductively, in method.

C. The Church Mysteries to be Explained by Scholasticism.

1. *Of the Trinity*,—
 - a. There are one God and three persons.
 - b. There is only one divine nature, running through the three persons.
 - c. The credibility of God's word leads us to believe this.

2. *Of Christ*,—

- a. Christ has a dual nature. He is one person and two natures.

3. *Of Grace*.4. *Of Baptism*.5. *Of the Sacraments*.6. *Of the Eucharist*.**D. The Scholastic Doctrine of the Universal.**

1. *Universalis ante rem* — universal ideas are the reals, or patterns existing in the mind of God.
2. *Universalis in re* — universals have no existence apart from the individual.
3. *Universalis post rem* — universals exist as concepts produced by, and in the mind of, the individual.

E. Curriculum.

1. The seven liberal arts.
2. Special attention was given to dialectics and to the logic of Aristotle.
3. The study and proof of the Mysteries of the Church.

F. The Methods of Scholasticism.

(based upon the logic of Aristotle; upon realism. There were two distinct methods.)

1. *The Summa*,—
 - a. A lecture, text or book was taken as the basis of the lesson.
 - b. There were divisions into,—
 - (1) Heads.
 - (2) Topics.
 - (3) Sub-topics.
 - c. There was next interpretation and analysis of the text.
 - d. There was then comment upon the text.
2. *Logical Analysis Through Deductive Syllogistic Reasoning.*
(A freer form of reasoning.)
 - a. State proposition.
 - b. State each possible form of interpretation of that proposition.
 - c. Choose, from the varying forms of interpretation, the favored form as the conclusion.

G. The Principal Schoolmen (or Scolastics) and Their Work.**1. *St. Erigena* — (800–872).**

- a. The most interesting writer of the Middle Ages.
- b. A great teacher at Oxford.
- c. He urged that all teaching be based, not upon authority, but upon philosophy and reason.
- d. He introduced the study of the Greek fathers and of the ancient learning.

2. *St. Anselm* — (1033–1109).

- a. Abbot of Bec. His abbacy became the first seat of learning in Europe.
- b. He taught that faith must precede knowledge.

3. *St. Abélard* — (1079–1142).

- a. A Benedictine.
- b. The greatest scholastic teacher.

4. *St. Albertus Magnus* — (1193–1280).

- a. His activity was philosophical rather than theological.
- b. Defended the Dominicans against the University of Paris.

5. *St. Vincent* of Beauvais — (1190–1264).

- a. Author of the first great Encyclopædia of Human Learning.

6. *St. Thomas Aquinas* — (1225–1274).

- a. The greatest scholastic writer.
- b. He took the philosophy of Aristotle and applied it to Christian theology.
- c. He taught at Cologne, Paris, and Rome.
- d. He emphasized the value of the intellect.
- e. He formulated and systematized church doctrines in a wonderful manner.
- f. His writings,—

(1) *De Magistro* (The authority on the method of Aristotle and on the method of Christian philosophy).

(2) *Summa Theologia*.

7. *St. Bonaventura* — (1221–1274) (“Doctor Seraphicus”).

- a. The purely intellectual is not so important as the living power of the affections.
- b. A dogmatic theologian of high rank.

8. *St. Duns Scotus* —(1265–1308) (Franciscan).

- a. A great writer.
- b. He exalted the will.

H. The Results or Criticisms of Scholasticism.

1. Strong Points,—

- a. The universities were an outgrowth of Scholasticism.
- b. It aroused a spirit of investigation.
- c. It made Latin the language of philosophy.
- d. It made religion the real center of all intellectual interests and the church the dominating influence of all intellectual life.
- e. It fostered a habit of thought which saw ideas as the realization of the world.
- f. It had a lasting influence in making mental discipline one of the real aims of education.
- g. It emphasized reason as opposed to authority, and thus gave the first impulse towards the development of science.

2. Weak Points,—

- a. It carried the study of philosophy to too great an extreme.
- b. Its system of reasoning, in the hands of unskilled persons, degenerated into fallacies.
- c. The interest was in form rather than in content.

REFERENCE READINGS

- 1. *Civilization during the Middle Ages*, pp. 272-273; 368 and ff; 431.
- 2. *Christian Schools and Scholars*, Drane, Augusta, chap. I, II, III.
- 3. *History of Education*, Seeley, pp. 121-124.

CHAPTER VIII

THE RISE OF THE UNIVERSITIES

(12th to the 15th Centuries)

VIII. THE UNIVERSITIES (ASSOCIATION OR CORPORATION WAS THE ORIGINAL MEANING)

A. The Cause of Their Rise.

1. They were the outgrowth of the monastic and church schools.
2. The desire of groups of students to enjoy association, in advanced study and in specialization.
3. They were patterned upon the Saracenic Universities of,—
 - a. Bagdad.
 - b. Cordova.
 - c. Babylon.
 - d. Alexandria.

B. Organization.

1. *Nations*.
 - a. Union for mutual benefit of students of the same country.
 - b. They were free self-governing societies, under their own head.
 - c. They elected their own rulers and judges and regulated their own policy of control and of government.
2. *Faculties*.
 - a. There was a union between the professors of the same science.
 - b. Democratic,— they elected their own officers.

C. Government.

1. The officers,—
 - a. The Rector — scholastic officer.
 - b. The Chancellor — church officer.
 - c. The Syndic — financial officer.

2. There was an executive council, representing both nations and faculties and composed of,—
 - a. The Rector.
 - b. The Chancellor.
 - c. The Procuratoris.

D. Special Privileges (to teachers and to students).

1. Absolute civil and criminal jurisdiction over their teachers and over their students.
2. Freedom from taxes.
3. Freedom from military service.

E. Curriculum.

1. The Latin Language.
2. Dialectics — mental discipline.
3. The study of one special subject.
 - a. Law.
 - b. Medicine.
 - c. Philosophy.
 - d. Theology.

F. Classification of Students.

(Based upon the classification of the industrial and commercial guilds or corporations.)

1. Apprentices — Students for the first degree.
2. Assistants — Bachelors.
3. Masters — Masters.

G. Methods.

1. The lecture method.
2. The method of exposition.
3. Defining and disputation.

H. Degrees. (Began to be given in 1200.)

1. Bachelor — first degree. The applicant taught for a specified time before receiving his license.
2. Master — A bachelor who had been licensed to teach, and who had attended lectures and had defended a thesis in public.

3. Doctor — A master with experience in teaching.

I. The Principal Mediæval Universities and Their Leading Professors.

1. Salerno — Italy — 1100 — Medicine (Constantine).
2. Oxford — England — 1140 — theology (Robert Pullein).
3. Bologna — Italy — founded in 1100, received privileges, 1158; Roman Law — Irnerius.
4. Paris — France — 1180 — Roman Law (most popular of the Middle Ages. (Abélard, William of Champeaux.) The three higher faculties were first developed here. Theology (1260); Medicine (1265); Law (1271).
5. Cambridge — England — 1200 (Peterhouse).
6. Prague — Germany — 1348.
7. Heidelberg — Germany — 1386.
8. Leipsic — Germany — 1409.
9. Halle — Germany — 1694 (first modern university).

J. Results of the University Movement.

1. There were very few improvements either in curriculum or in method.
2. The mediæval universities served as models for the modern universities.
3. They changed the control of higher education from the churchmen to the university teachers.
4. They meddled in political and religious quarrels.
5. The universities were the example of modern democratic society.
6. They brought together, in close association in thought, the ablest students of the country.
7. They shaped and promoted general education.

REFERENCE READINGS

1. *History of Mediæval Education*, Williams, pp. 113-161.
2. *History of Education*, Briefer Course, Monroe, pp. 313-327.
3. *Rise and Constitution of Universities*, Laurie, pp. 91-293.
4. *Abélard and the Origin and Early History of Universities*, Abélard, pp. 2-306.

CHAPTER IX

SUMMARY OF EDUCATIONAL PROGRESS IN THE MIDDLE AGES AND OF THE VALUABLE CONTRIBUTIONS OF THE MIDDLE AGES TO PEDAGOGIC THEORY AND PRACTISE

IX. SUMMARY OF EDUCATION IN THE MIDDLE AGES

- A. Emphasized the importance of the individual.
- B. The founding of many universities.
- C. The making of the Seven Liberal Arts the backbone of the educational curriculum.
- D. The raising of women to a position of honor.
- E. Introduced the study of the mother-tongue.
- F. Model principles of pedagogy, as laid down by Christ.
- G. Great advance in learning was made through the efforts of priests and of monks.
- H. The beginnings of universal popular education.
- I. Christian dogma and Aristotelian logic were combined into a new system of philosophy.
- J. The establishment of the great monastic orders.
- K. The stimulation of scientific thought and of a desire for intellectual progress among the common people.

SECTION III

MODERN EDUCATION

(1500 — to the present time)

ITS PERIODS, CHANGING IDEALS, AND TENDENCIES

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PERIOD I
THE TRANSITION PERIOD

CHAPTER I

HISTORICAL EVENTS, GEOGRAPHICAL DISCOVERIES,
GREAT INVENTIONS

I. HISTORICAL EVENTS, GEOGRAPHICAL DISCOVERIES AND GREAT IN-
VENTIONS RESPONSIBLE FOR THE CHANGE IN THOUGHT

A. Historical Events.

1. The decline of the Feudal System which lifted the middle and lower classes to an important place in the social scale.
2. The Copernican Theory of the Solar System (heliocentric) replaced by the Ptolemaic (geocentric) Theory.
3. The downfall of Constantinople — 1453 and the consequent flight of Greek scholars with their manuscripts to Italy.
4. The broadening effect of the crusades.
5. The development of the modern nations.

B. Geographical Discoveries.

1. The discovery of America by Columbus — 1492 — opened up a new world.
2. The circumnavigation of the globe by Magellan — 1519-1521.
3. Colonization in the Western Hemisphere.
4. Increased travel and interest in travel — Sir John Mandeville (1300-1372) and Marco Polo (1236-1324).

C. Great Inventions.

1. Gunpowder — made intellectual strategy replace physical force. It minimized warfare.
2. The mariner's compass — stimulated sea activities.
3. Printing with movable type (Gutenberg, Germany, 1455; Bible at Metz — first printed book), caused the rapid multiplication

and the consequent cheapening of books, and a consequent change in the methods of study.

4. The use of linen paper.
5. The telescope — Galileo.
6. Logarithms — Napier.

REFERENCE READINGS

1. History of Modern Education, Williams, pp. 16-25.
2. History of Education, Kemp, pp. 149-153.

CHAPTER II

TRANSITION FROM MEDIAEVAL TO MODERN EDUCATION

II. TRANSITION FROM MEDIAEVAL TO MODERN EDUCATION

A. The Educational Work of Danté. (1265-1321.)

1. He combines the mediæval and the modern spirit of thought.
2. *Educational Work* — The Banquet — (Il Convito) — 1310.
 - a. The most specific discussion of education for many centuries.
 - b. One of the clearest expressions of mediæval thought plus the modern emphasis of vernacular.
 - c. It outlines the conception of education, in regard to its intellectual elements, its moral elements, and their inter-relations.
 - d. It outlines the contents of mediæval education. It discusses the nature and worth of studies and educational values in mediæval terms.
3. The precursor of humanism, i.e., of the reaction against scholasticism, in favor of the Latin and Greek classics.
4. Danté was the first to make use of a modern language for literary purposes of the first order.
5. By writing in Italian, he made it possible for the common people to read his works. Thus he stimulated in them a love of literature.

REFERENCE READINGS

1. Danté as Philosopher, Patriot and Poet, pp. 24-51; 67-75; 141-145.
2. Il Convito (The Banquet), Danté.

CHAPTER III

THE RENAISSANCE AND HUMANISTIC EDUCATION

(16th Century)

III. THE RENAISSANCE AND HUMANISTIC EDUCATION

A. The Three Renaissances.

1. Revival of Learning by Charlemagne — not permanent from 800 A.D.
2. Scholasticism — great intellectual stimulation — from 1300.
3. The 16th Century Renaissance — the greatest or real Renaissance — from 1500.

B. Causes of the 16th Century Renaissance.

1. The carrying of the Greek and Latin classics to Europe by the students who fled thither at the fall of Constantinople — 1453.
2. A general demand for a subject-matter culture to replace the formal study of scholasticism.
3. The rise of the modern nations and the intellectual awakening of the masses.

C. Characteristics or Tendencies.

1. Interest in Greek and Roman literature and in life (Humanism). (Interest in the past.)
2. Subjective or emotional interest in life — self-culture for the joy of living (Realism). (Interest in the emotions.)
3. A love and appreciation of nature (Naturalism). (Interest in the world of nature.)

D. Effects of the Renaissance.

1. Upon the Subject-matter.
 - a. The Greek and Roman classics became again the subject-matter of educational study.

2. Upon the Method.

- a. There arose a new method of study — original research and criticism — a spirit of inquiry and of investigation.
- b. There came a change in the method of the study of the classics. The emphasis of the study was placed upon the subject-matter rather than upon the form.

3. Upon the Purpose of Education.

- a. The study of literature was undertaken for the sake of thought.
- b. The study of translations and of the vernacular were undertaken for the sake of their practical value.

E. General Results of the 16th Century Renaissance.

1. Strong Points,—

- a. The great extension of education among the middle classes (Grammar Schools in England; High Schools in Germany; Jesuit Schools in France).
- b. Better methods of instruction.
- c. Text-books became better and more plentiful.
- d. The growth of a general demand for free compulsory education. (Luther, Archbishop Sadolet — States-General of Orleans — 1850.)
- e. A general interest was revived in history, in art, in literature, and in science.
- f. The growth of science.
- g. The recognition of individual worth.
- h. Increased attention was given to the education of women.
- i. The vernacular replaced Latin as the written language.

2. Weak Points,—

- a. It placed the learner above the doer. The schools became places of learning, rather than places of training or of doing.
- b. It gave too much prominence to literature in life.
- c. It took so much time to master the grammar and the language that the majority of students never reached the real study of the classics themselves.
- d. It resulted in the neglect of the real education of children, because the classics were too far advanced for them.

F. The Renaissance or Humanistic Education in Different Countries.

1. *In Italy.*

Danté. (1265-1321).

- ✕ a. Danté (1265-1321). The connecting link between the old and the new education. (See Chapter II — Transition from Mediæval to Modern Education.)

- ✕ b. Petrarch — (1304-1374).

- (1) "The first modern man," i.e., the first to represent the love of the classical spirit in literature.
- (2) He wrote no educational works, but was chiefly responsible for the revival of the study of classic Latin.
- (3) He gave particular attention to the writings of Cicero.

- c. Boccaccio (1313-1375).

- (1) Recovered many classical texts.
- (2) Had many classical manuscripts copied.
- (3) Founded libraries.

- ✕ d. Chrysoloras (1355-1415).

- (1) The first European teacher of classical Greek.
- (2) Pope Nicholas V — (Tommaso Parentucelli) (1405-1464) founded the Vatican Library — a wonderful storehouse of learning which has preserved to mankind numberless literary treasures of untold value.

- ✕ e. Vittorino da Feltre.

- (1) He established a school at Mantua (1428). This school was the first to systemize the new learning. It was the first modern exemplification of the Greek idea of a liberal education.
- (2) He was called "the first modern schoolmaster." His school was called "The Pleasant House."
- (3) His school based preparation for citizenship upon self-government, and upon the realization of the highest Greek ideals.

2. *In Germany.*

- a. Brethren of the Common Life (founded in Holland by Gerhard Groot about 1380).

- (1) Aim — to give religious instruction to poor children.

b. Rudolph Agricola — (1443–1485).

- (1) A great scholar.
- (2) A celebrated teacher of classics at the University of Heidelberg.
- (3) With Reuchlin, he introduced humanism into the German universities.
- (4) Wrote Greek, Latin, and Hebrew text-books.
- (5) Published “*Rudimenta Hebraica*”—the first Hebrew grammar and lexicon for the use of Christian students.
- (6) Was called the “father of modern Hebrew study.”

c. John Reuchlin (1455–1522).

- (1) Introduced the study of Greek into Germany.
- (2) He strongly advocated the study of Hebrew classics.
- (3) Wrote Hebrew, Latin, and Greek grammars.

d. Jacob Wimpfeling (1450–1528).

- (1) Wrote “*A Guide to the German Youth*”—the earliest pedagogical treatise written by a German.
- (2) He was the first to have the thought that humanistic learning was to be the means of reforming the character of the German people.
- (3) He is sometimes called the “Preceptor of Germany.”

e. Desiderius Erasmus (1467–1536).

- (1) His life.
 - (a) Born at Rotterdam, he attended the school of the Brethren of the Common Life at Deventer; became an Augustinian monk but was released and went to study at the University of Paris; traveled; studied; taught a little and wrote a great deal.
- (2) His pedagogical principles,—
 - (a) Have regard for the health of the children.
 - (b) Formal instruction should not begin before the seventh year.
 - (c) Utilize the plastic period of childhood (Quintilian). Teach manners and morals and the use of language (forerunner of the kindergarten).

- (d) The gradation of studies and the adaptation of studies to the ability and needs of the growing child (new).
- (e) Choose the teacher very carefully.
- (f) Greek and Latin grammar should be studied together.
- (g) Special attention should be paid to the cultivation of the memory.
- (h) He favored mild discipline and the use of rewards. He did not believe in corporal punishment.
- (i) He believed in inculcating morality and religion by the force of example.
- (j) Education of Girls. He believed that girls should have intellectual, as well as domestic and moral training. He thought that young women should mingle in society and not be kept in seclusion.
- (3) Pedagogical writings,—
 - (a) The Colloquies — discussions of current abuses in dialogue form. They were used as textbooks.
 - (b) On the first Liberal education of children.
 - (c) On the Order of Studies.
- (4) His educational influence.
 - (a) He, of all the humanists, exerted the deepest influence over the broadest area.

3. *In England.*

- a. Erasmus — carried to England the spirit of humanism.
- b. Sir Thomas More (1478–1535) exerted in England the same kind of influence exerted by Erasmus in Germany.
- c. Roger Ascham (1515–1568).
 - (1) Life — tutor to Queen Elizabeth. He was the greatest English humanist. His influence was largely due to his skill as an author and to the favor of Queen Elizabeth.
 - (2) Pedagogical principles.
 - (a) The aims of education are morality and prac-

tical efficiency to be realized through the study of the classics.

- (b) He believed in the study of Latin for the sake of its subject-matter value.
 - (c) Method of "double translation"—Latin to English; English to Latin.
 - (d) The pupil was to be educated by a tutor, in preference to being sent to school.
 - (e) He advocated mild, sympathetic discipline.
- (3) Writings,—
- (a) *The Schoolmaster* (published 1571 — after his death). This contains a description of a good method for the study of a foreign language.

REFERENCE READINGS

1. Annual Report of the American Historical Association, see Erasmus, pp. 366-380.
2. On the Order of Studies, Erasmus, chap. I-II.
3. The English Works of Ascham, pp. 195-236.

CHAPTER IV

THE PROTESTANT REFORMATION

IV. THE PROTESTANT REFORMATION

X A. Causes of the Catholic Reformation.

1. The papal influence, long exerted in European affairs, had become weakened by a variety of social and political changes that had taken place.
2. The growth of many large cities in freedom, prosperity, and wealth, caused their citizens to become impatient of all authority, not even excepting that of the Church.
3. The change from the feudal to the modern mode of living had reduced a large part of the nobility to poverty and ignorance.
4. The masses, constantly oppressed, were ready for changes of any kind.
5. The desire for intellectual liberty had been aroused by the Renaissance.

X B. Educational Leaders of the Protestant Reformation.

X 1. Martin Luther (1483-1546).

a. Life.

- (1) He was a peasant who had obtained an education and who had become first an Augustinian monk and then a professor in the University of Erfurt.

b. Educational Principles.

- (1) He insisted upon compulsory school attendance, enforced by state authority.
- (2) He emphasized the necessity of trained teachers.
- (3) He impressed upon parents their responsibility for the education of their children.

c. His Educational Work.

- (1) He founded public libraries.

(2) He outlined a state school system,—

(a) The Primary School.

(b) The Latin School.

(c) The University.

d. His Pedagogical Writings.

(1) He translated the Bible into German. He gave a great impetus to the study of the German tongue.

(2) Letter to the mayors and aldermen of all the cities of Germany in behalf of Christian schools. (1524)
An appeal for the establishment of Christian schools, and for their support from the public treasury.

(3) Sermon on the Duty of Sending Children to School.
An emphasis upon the obligation of parents to send their children to school, and upon the duty of the authorities to compel them to do so, whenever necessary. Here are the germs of the modern compulsory school attendance law.

~~2.~~ Philip Melancthon (1497–1560). (“Preceptor of Germany.”)

a. His Educational Work.

(1) He was a popular university teacher.

(2) He was appointed Visitant of the churches and schools of Saxony.

(3) He organized a system of schools in Saxony.

It included,—

(a) Primary schools.

(b) Latin schools.

(c) Universities.

(4) He drew up the Saxony School Plan. This plan divided the work of the primary schools into three grades,—

(a) First Grade,

(1') Handbook for children. (Alphabet, Lord's Prayer, Creed, Special Prayers.)

(2') Writing.

(3') Singing.

(4') Latin Grammar.

(5') A few Latin words memorized each day.

- (b) Second Grade,
 - (1') *Æsop's Fables.*
 - (2') *Erasmus.*
 - (3') *Epistles of St. Paul.*
 - (4') *Grammatical study of St. Matthew.*
 - (5') *Memorize daily a few psalms and a Latin sentence.*
 - (6') *Music.*
- (c) Third Grade,—
 - (1') *Music.*
 - (2') *Grammar.*
 - (3') *Read,*
 - 1st, Vergil.*
 - 2nd, Ovid.*
 - 3rd, Cicero.*
 - (4') *Versification.*
 - (5') *Rhetoric.*
 - (6') *Logic.*
 - (7') *Latin Conversation.*

b. Defects of his Educational Plan.

- (1) Neglect of the study of the mother-tongue.
- (2) Exclusion of Greek and of mathematics.

c. His Pedagogical Writings.

- (1) Addresses and lectures. These emphasized the value of the study of literature and of philosophy.

3. John Sturm (1507–1589).

a. His Educational Work.

- (1) Rector of Strassburg Gymnasium (1538–1583).
He made this the most famous secondary school in Europe (“New Athens”).
- (2) Organizer of the German Gymnasium.
- (3) His Aim,—
 - (a) *Piety.*
 - (b) *Knowledge.*
 - (c) *Eloquence.*
- (4) His Plan of Study. He divided the School into ten classes. His course of study was, for three centuries, the most carefully worked out course of study in existence.

- (a) Tenth Class,—
 - (1') Alphabet.
 - (2') Reading.
 - (3') Writing.
 - (4') Latin declensions and Latin conjugations.
 - (5') Every-day Latin.
 - (6') Catechism — Latin and German.
- (b) Ninth Class,—
 - (1') Every-day Latin.
 - (2') Irregular Latin forms.
 - (3') Declensions and conjugations.
- (c) Eighth Class,—
 - (1') Continuation of Latin forms.
 - (2') Cicero's Letters.
 - (3') Latin composition.
 - (4') Exercises in style.
- (d) Seventh Class,—
 - (1') Latin composition.
 - (2') Syntax from Cicero's Letters.
 - (3') Translation into Latin.
- (e) Sixth Class,—
 - (1') Beginning Greek.
 - (2') Translation of Cicero and of the Latin Poets.
- (f) Fifth Class,—
 - (1') Latin versification.
 - (2') Mythology.
 - (3') Cicero.
 - (4') The Eclogues of Vergil.
 - (5') Double Translations.
 - (6') Paul's Epistles.
- (g) Fourth Class,—
 - (1') The same as the fifth class, but with more advanced work.
 - (2') The reading of many Latin authors.
- (h) Third Class,—
 - (1') Rhetoric.
 - (2') Orations — (Cicero, Demosthenes).

- (3') Composition of letters.
- (4') Comedies of Plautus and of Terence
(studied and dramatized).
- (i) Second Class,—
 - (1') Greek poets and orators.
 - (2') Dialectics studied from Cicero and from Demosthenes.
 - (3') The presentation of dramas from Sophocles, Aristophanes, and Euripides.
- (j) First Class,—
 - (1') Dialectics.
 - (2') Rhetoric.
 - (3') Vergil, Horace, Homer, Thucydides, and Sallust.
 - (4') The Epistles of St. Paul.

C. Educational Results of the Protestant Reformation.

1. It caused the rise of the public-school system, supported and supervised by the State.
2. It aroused great interest in popular education.
3. It caused the rise of the great English "public" schools.
 - a. Rugby (1567).
 - b. Harrow (1571).
 - c. Christ's Hospital (1619).

REFERENCE READINGS

1. *The Life of Luther*, Kostin, pp. 1-28; 82-222.
2. *Educational Reformers*, Quick, pp. 1-26.

CHAPTER V

THE CATHOLIC REFORMATION

(16th and 17th Centuries)

V. THE CATHOLIC REFORMATION (A CATHOLIC RE-ACTION AGAINST THE REFORMATION, TO STEM THE TIDE OF PROTESTANTISM)

A. The Catholic Teaching Orders Participating in this Counter-Reformation or Catholic Reformation.

1. *The Jesuits (Society of Jesus)*, (founded and consecrated in 1540).

a. Aim,—

- (1) To check heresy in religion.
- (2) To train a missionary and teaching order with which to combat heresy through a system of education.
- (3) To check growing tendencies to immorality, especially in University centers.
- (4) To influence secondary schools and universities only.

b. Ignatius Loyola (founder of the Order)—(1491–1556).

- (1) Life — He was a soldier who was wounded at the siege of Pampeluna. During his convalescence, he read the Lives of the Saints and the Life of Christ. He became a pilgrim and a student. He founded the Jesuit order, “To the Greater Glory of God.” He was assisted by St. Francis Xavier and by others.

c. The Organization of the Order.

- (1) It was military in character. It was based upon,—
 - (a) Organization.
 - (b) Obedience.
- (2) Order of Officials,—
 - (a) General-head of the Order.
 - (b) Provincial.

- (c) Rector.
- (d) Prefect of Studies.
- (e) Teachers.
- (f) Monitors.
- (3) Each official was responsible to the official next above him; each official was appointed by the second highest official above him.
- d. The Jesuit System of Schools.
 - (1) Their schools were placed in the cities.
 - (2) Their schools were confined to secondary, collegiate, and university education.
- e. The Ratio Studiorum (or Ratio atque Institutio Studiorum Societatis Jesu). It was planned by a committee, under the direction of Claudius Aquaviva.
 - (1) There were two classes of pupils,—
 - (a) Externs — those trained to return to the world.
 - (b) Interns — those trained for the Order.
 - (2) There were two courses of study,—
 - (a) Studia Inferiora, for pupils of from five to seven years.
 - (b) Studia Superiora, for pupils of from six to nine years.
 - (3) Each class was divided into groups of ten pupils (decuriae). One pupil-prefect was in charge of each group.
 - (4) Classes.
 - (a) Infirma — rudiments.
 - (b) Media — grammar.
 - (c) Suprema — syntax.
 - (d) Humanistas — poetry.
 - (e) Rhetorica — rhetoric.
- f. The Method of Instruction.
 - (1) Prelection,—
 - (a) Meaning sketched.
 - (b) Literal translation.
 - (c) Grammatical analysis.
 - (d) Meanings of difficult words and phrases explained.

- (e) The memorization of dictated passages.
- (f) Repetition of translation.
- (2) Erudition,—
 - (a) Correlation of related history, geography, etc., with the subject-matter of the lesson.
- (3) Repetition,—
 - (a) By the decurions.
 - (b) By the decuriae.
- (4) Disputation,—
 - (a) Questions and answers.
 - (b) Debates in public.
- (5) The Academies (associations for honor classical students; admission was upon a vote of the Academy),—
 - (a) Recitation.
 - (b) Debate.
 - (c) Prelection.
- (6) Repetition both at beginning and end of each lesson.
- (7) Reviews at the close of the week, month, and term.
- g. Merits of the Jesuit System,—
 - (1) A few subjects were very thoroughly taught.
 - (2) The life of the child was controlled.
 - (3) They sought to develop a curriculum fitted to a classical ideal.
 - (4) The interest of the pupil was awakened, and kept alive through emulation.
 - (5) They had wonderful organization, supervision, and administration.
 - (6) Great care was taken of the health, and of the manners, of the pupils.
 - (7) Tasks were carefully graded, according to the ability of the pupils.
 - (8) They have exerted and still do exert a wonderful educational influence.
 - (9) They advocated the special training of teachers both in subject-matter and in practice.
 - (10) They advocated much oral-teaching.
 - (11) They maintained mild discipline through moral suasion.

h. Early defects of the Jesuit System,—

- (1) Emphasis was placed upon the receptive and upon the reproductive faculties, at the expense of the creative faculties.
- (2) Their knowledge was deep and keen, rather than broad.
- (3) The language and literary forms of education were emphasized, to the neglect of the scientific forms.
- (4) There was but little home influence.
- (5) Suppression of the individual, for the good of Society.

2. *The Oratory of Jesus* (The “Oratorians,” founded in Italy, 1558; in France, 1611).

- a. They directed their attention to secondary education only.
- b. They trained for the lay priesthood.
- c. They emphasized the vernacular and the sciences, more than the Jesuits did.
- d. Their methods were not so thorough, as were those of the Jesuits.

3. *The Jansenists*.—Port Royal Schools (1637–1661).

- a. Founder—Duvergier de Hauranne (St. Cyran), 1581–1643.
- b. They were called Port Royalists, from the girls’ school which became their institution.
- c. Their schools were called “little schools,” in distinction from the schools of the universities.
- d. They represented a reaction against the theology and methods of the Jesuits.
- e. Their Methods,—
 - (1) The vernacular was taught first: Latin and Greek were then taught through the French.
 - (2) They taught, partly, by having teacher and pupils make excursions.
 - (3) They made learning pleasant.
 - (4) In spelling and in reading, the vowel sounds were taught first. Then the consonants were taught in combination with the vowels.

f. Prominent Teachers,—

- (1) La Fontaine (1621–1662) Fables.
- (2) Arnauld (1612–1694).
- (3) Pascal (1623–1662).
- (4) Miele (1625–1695).

g. Merits of their System,—

- (1) They invented the phonetic method of spelling.
- (2) They studied the vernacular, before they studied the Latin language.
- (3) They emphasized the content of literature, rather than the form.
- (4) They advocated small classes. This emphasized the personal influence of the teacher.
- (5) They aimed at piety, with no thought of emulation.
- (6) Their excellent methods caused their schools, although in existence only a brief time, to exert great influence.

h. Defects of their System,—

- (1) They neglected science and physical training, for the sake of literary education.
- (2) It was limited in its application, because of the small classes and of the dropping of the less gifted.
- (3) Isolation from family life. The teacher was so constantly with the child, that the freedom of the child's individuality was repressed.
- (4) The students were called "little gentlemen." They were made into little prigs.

X 4. *The Brothers of the Christian Schools* (1680).

a. Jean Baptiste de la Salle — founder of the Order (1651–1719).

b. Their aim,—

- (1) To accomplish for elementary, secondary and technical education what other orders were accomplishing for higher education.

c. Schools (Institutes of the Brothers of the Christian Schools).

d. The rules were strict. They required silence from both pupil and teacher, whenever possible.

- e. Religious training was emphasized.
- f. The simultaneous teaching of pupils arranged in grades was invented by De la Salle.
- g. They had specially trained teachers. They had the first Seminary for Schoolmasters in Europe (1685) at Rheims.
- h. They were the first to give serious attention to the study of practical branches, and to the study of the vernacular.
- i. Their Curriculum is outlined in "Conduct of Schools." It consists of,—
 - (1) Reading.
 - (2) Writing.
 - (3) Arithmetic.
 - (4) Religious instruction.
 - (5) Reading Latin.
 - (6) Drawing.
 - (7) Geography.
 - (8) History.
 - (9) Architecture.
 - (10) Book-keeping.
 - (11) Physics.
 - (12) Botany.

REFERENCE READINGS

- 1. History of Education, Kemp, pp. 229-234.
- 2. History of Modern Education, Williams, pp. 113-117; 186-190; 242-247; 352-353.
- 3. Educational Reformers, Quick, pp. 172-196.
- 4. School Government and Elements of Pedagogy by the Christian Brothers, (whole book).
- 5. Essays Educational, also Aristotle and the Christian Church, Brother Azarias.

PERIOD II
THE PERIOD OF EDUCATIONAL REFORM

CHAPTER I
THE REALISTIC IDEAL

(16th and 17th Centuries)

I. THE REALISTIC IDEAL

A. Definition of Realism.

1. *Realism* is the actual study of real practical things themselves, as opposed to the study of abstract ideas about things. Realism is a study of the classics, for content and for spirit, rather than for form. It is a study of knowledge, from sources, rather than of knowledge at second hand from books.

B. Varieties of Realism.

✕ 1. *Humanistic Realism.*

- a. Aim — to study the Greek and Latin Classics for their content-value, for an understanding of the philosophy of life, as revealed through the study of the lives of the ancients. Humanistic realism is opposed to Humanism, in its narrow sense, i. e., to a study of the classics chiefly for their formal value.
- b. Representative Humanistic Realists.
 - (1) Rabelais.
 - (2) Milton.

2. *Social Realism.*

- a. Aim — to give a practical preparation for the life of the average man. Its curriculum is based upon experience, rather than upon philosophical and pedagogical principles.
- b. Representative Social Realist.
 - (1) Montaigne.

3. *Sense Realism.*

- a. Aim — to recognize the fact that all knowledge comes through the senses, and to introduce the natural and social sciences into the curriculum. This necessitated a change in method.
- b. Representative Sense-Realists.
 - (1) Mulcaster.
 - (2) Bacon (see the Naturalistic Ideal).
 - (3) Ratich.
 - (4) Comenius (see the Naturalistic Ideal).

4. *Verbal Realism.*

- a. Aim — to study the classics as a means of acquiring knowledge.
- b. Representative Verbal Realist.
 - (1) Milton.

C. Representative Realists.

- 1. François Rabelais (1483–1553). (A humanistic-realist).
 - a. Life. Monk, curé, physician, student, satirist of the scholastic content and method of education.
 - b. Pedagogical Principles,—
 - (1) Aim — to attain culture for efficiency through classical and scientific study.
 - (2) Methods,—
 - (a) The discipline was mild.
 - (b) The cultivation of the senses through observation.
 - (c) The emphasis of physical education as a preparation for war.
 - (d) Study was to be made attractive, rather than compulsory.
 - (e) Appreciation of content was to supersede rote-learning.
 - (f) The self-activity of the pupil was utilized.
 - c. Pedagogical Writings,—
 - (1) Life of Gargantua.
 - (a) A satire on scholastic education. Scholastic education is represented by the giant Gar-

gantua. Natural education is represented by the page Eudemon. After proving that the new education has turned out a better pupil, Rabelais turns Gargantua over to Eudemon's teacher, Ponocrates, to be educated according to the realistic views of education.

(2) The Heroic Deeds of Pantagruel.

- (a) An account of the education of Gargantua's son, Pantagruel. Emphasis is placed upon the use of object lessons, and upon the love of nature.

d. Educational Importance,—

- (1) He was the first to advocate realism, as opposed to formalism, in education.
- (2) By his satires on scholastic education, he did much to show people the need of realism in education.
- (3) He influenced Montaigne, Locke, and Rousseau.

2. *Michel Eyquem de Montaigne* (1533–1592). (A social-realist.)

a. Life,—

- (1) A brilliant Latin scholar at the age of six, but he knew no French.
- (2) He studied law, became wealthy, and went into philosophic retirement at his estate, where he wrote philosophical and social essays.

b. Aim—to develop character and good judgment, rather than to cram the memory with knowledge. He subordinated all knowledge to moral or character development.

c. Method—he preferred the tutorial method to class instruction.

d. Discipline—a mild severity, based upon an understanding of child-nature.

e. Reforms advocated by him,—

- (1) The study of the mother-tongue should precede the study of Latin.
- (2) Cruel discipline should be replaced by mild punishments adapted to the child and to the offense.
- (3) Language should be learned through its use, and not through grammatical rules.

- (4) Travel has great educational value.
- (5) History, through biography, should be studied for its moral value.
- (6) The schoolroom should be made attractive.
- (7) He emphasized the importance of science in the curriculum.
- f. His influence,—
 - (1) He influenced Locke and Rousseau.
- g. His greatest defect,—
 - (1) A belief that education mars woman's natural charms.
- 3. *John Milton* (1608–1674). (A humanistic-realist; a verbal realist.)
 - a. Life,—
 - (1) A great poet.
 - (2) An accomplished classical scholar.
 - (3) In early life, he was a successful schoolmaster in London.
 - b. Aims of his Education,—“to regain to know God aright and out of that knowledge to love Him, to imitate Him.”
 - c. Fundamental Educational Principles,—
 - (1) Make education realistic.
 - (2) Teach language as a means of expression.
 - (3) Regulate school work, according to the pupil's development, and thus make learning pleasurable.
 - (4) Have thorough physical training through military exercises.
 - d. His School Plan,—
 - (1) The schoolhouse should be a spacious mansion with large grounds.
 - (2) The number of students should not exceed 130.
 - (3) The students should range from twelve to twenty-three years of age.
 - (4) He combined high school and university training in one course.
 - (5) His Curriculum.
 - (a) From twelve to thirteen years,—
 - (1') Latin Grammar.

- (2') Arithmetic.
- (3') Geometry.
- (4') Moral Training.
- (b) From thirteen to sixteen years,—
 - (1') Agriculture (Cato, Varro).
 - (2') Physiology (Aristotle).
 - (3') Architecture (Vitruvius).
 - (4') Natural Philosophy (Pliny, Seneca).
 - (5') Geography (Nela, Solinus).
 - (6') Medicine (Celsus).
 - (7') Reading of Greek and Latin poets who wrote on the natural and mathematical sciences.
- (c) From sixteen to twenty-three years,—

(1') Ethics. (2') Politics. (3') Economics. (4') History. (5') Theology. (6') Logic. (7') Oratory. (8') Rhetoric.	}	Through a study of the greatest Greek and Latin authors.
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- (d) After twenty-three years of age,—

(1') History. (2') Geography. (3') Economics.	}	Of all countries through travel.
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- (e) Learn at "odd hours" through the course,—
 - (1') Hebrew.
 - (2') Italian.
 - (3') Syriac.
 - (4') Chaldee.
- (f) Through martial exercises and through recreations, throughout the course,—
 - (1') Physical Training.
- (g) Through listening, while resting before meals,—
 - (1') Music.

e. His Pedagogical Writings,—

- (1) A Tractate on Education — a letter to Samuel Hartlib. This,—
 - (a) Sets forth his definition of education.
 - (b) Enumerates the chief errors in the education of his day.
 - (c) Outlines his own plan of education.

f. Strong Points,—

- (1) His educational plan was humanistic in content, and realistic in aim.
- (2) He insisted upon practical efficiency in life.
- (3) His definition of education anticipated Herbert Spencer's definition.
- (4) He emphasized the personality of the teacher and the necessity of his being both a guide and an example.

g. Weak Points,—

- (1) His curriculum was so large as to be impossible of accomplishment.
- (2) His education was for the sons of gentlemen only.
- (3) His plan is not adapted to the child's nature.
- (4) The aim of his education, i. e., to know God aright, should be attained through a study of God's works, as revealed in nature. Milton attempted to realize his aim through second-hand study of God's works, as revealed in books. His was an education of information.

4. *Richard Mulcaster* (1531-1611) (sense-realist).

a. Life,—

- (1) He was headmaster of the Merchant Taylor's School (1561-1608).
- (2) He was a celebrated teacher.

b. His Educational Beliefs,—

- (1) English should be taught ahead of Latin, because of its practical efficiency value. This was a remarkable view in the headmaster of a Latin school.
- (2) Education should be according to nature. "The

end of education and training is to help nature to her perfection."

- (3) The teacher must study the child.
 - (4) He made a plea for a college for the training teachers. This should be of equal rank with the law, ministerial, and medical colleges. He advocated teachers' colleges for these four reasons,—
 - (a) Teachers are the means of making or marring the whole State.
 - (b) Because so many people desire to learn, and to learn to teach.
 - (c) Because of the great need of building up the teaching profession.
 - (d) The study of teaching is comparable to the study of the other great professions.
 - (5) Only pupils of great ability should receive instruction in the classics. This is to prevent the idle and seditious class from harassing the Government.
 - (6) School education is preferable to tutorial education.
 - (7) He emphasizes the need of co-operation between teachers and parents through parents' meetings.
 - (8) All education should be open to girls, because
 - (a) "The custom of the country which alloweth them to learn."
 - (b) "The duty which we owe unto them whereby we are charged in conscience not to leave them lame in that which is in them."
 - (c) "Their own towardness which God by nature would never have given them to remain idle or to small purpose."
 - (d) "The excellent effects in that sex when they have had the help of good bringing up."
- c. His Pedagogical Writings,—
- (1) The *Elementarie* which entreateth chiefly of the right Writing of the English Tongue — a treatise on the importance of the study of the vernacular.
 - (2) *Positions* — wherein those circumstances be examined, which are necessary for the training up of

children either for skill in their books, or for health in their bodies. This book expounds forty-five positions or views, thirty of which have to do with the training of the body. He speaks of the three natural powers of children as,—

- (a) Wit to conceive by.
- (b) Memory to retain.
- (c) Discretion to discern by.

d. Criticism.

- (1) He was greatly in advance of his times, in regard to,—

- (a) The training of teachers.
- (b) The education of girls.
- (c) The view that classical education should not be universal.

5. *Wolfgang Ratich* (Ratke or Ratichius) (1571–1635).

a. Life —

- (1) He was educated for the Lutheran Ministry but was unsuccessful because of a defect in speech.
- (2) He outlined a new plan of education and tried to get university after university to finance his scheme.
- (3) In 1612, in a memorial to the German Empire at the Diet at Frankfort, he offered his plan.
- (4) He was given the schools at Augsburg to reform, but he failed in this attempt.
- (5) He was imprisoned for promising more than he could accomplish.

b. The Aim of His Education.

- (1) To teach Hebrew, Greek, and Latin in half of the time usually required.
- (2) To teach the arts and sciences in the vernacular instead of in Latin.
- (3) Through the use of the vernacular and of the new methods, to unify the German dialects into one language and thus lay the basis for uniformity in,
 - (a) Language.
 - (b) Government.
 - (c) Religion.

c. His Methods of Teaching,—

- (1) Present the lessons in the order indicated by nature.
- (2) Teach everything without compulsion.
- (3) Teach everything first in the vernacular and then in Latin.
- (4) Nothing should be learned by rote.
- (5) Let the student learn through individual investigation, and experience, rather than by authority.
- (6) Teach one thing at a time.
- (7) There should be much repetition.
- (8) First teach the subject-matter and then the rules and principles.

d. His Educational Experiment at Kothem — 1619. He began with 430 pupils and had every advantage. He failed for three reasons,—

- (1) His lack of tact — (personality).
- (2) Too much repetition deadened interest (method).
- (3) His principles were correct, but his application of them was very poor (psychology).

e. His Pedagogical Writings,—

- (1) Numerous text-books and expository treatises.

f. Influence,—

- (1) Comenius obtained, from him, his idea of a natural method.
- (2) He was the first of the “Innovators.”

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CHAPTER II

THE "FORMAL DISCIPLINE" IDEAL

(17th and 18th Centuries)

I. THE FORMAL DISCIPLINE IDEAL

A. The Definition of Formal Discipline.

1. The study of books or things for the sake of the training given to the mind during the learning process. The training of the mind is of primary importance. The subject-matter is regarded as necessary material. It thus becomes of secondary importance.

B. Representative of the Ideal of Formal Training.

✓ 1. *John Locke* (1632-1704).

a. Life.

- (1) He was an Oxford graduate and a student of medicine.
- (2) He had very poor health.
- (3) He became the tutor of the son and grandson of the Earl of Shaftsbury.
- (4) He was influenced by Montaigne.
- (5) He resembled Milton.
- (6) He influenced Rousseau.

b. Aim of Education,—

- (1) General aim, "A sound mind in a sound body."
- (2) Specific aim,—to inculcate the following four virtues of the gentleman.
 - (a) Virtue,—
 - (1') Religion —(truthfulness — the true idea of God).
 - (2') Self-control.
 - (3') Self-denial.
 - (4') A well-tempered soul is a greater possession than any amount of learning.

(b) Wisdom,—

(1') Prudence.

(2') Foresight.

(3') Knowledge of the world.

(4') Ability in affairs (accompanied by an aversion to trickiness).

(c) Good Breeding,—

(1') An inbred regard for the rights and feelings of others. This is to be attained by,—

(a') Early example.

(b') Constant habituation.

(d) Learning,—

(1') Learning is subservient to greater qualities.

(2') A virtuous or wise man is more to be valued than a great scholar.

c. Method,—

(1) Teaching by a private tutor is preferable to class instruction.

(2) There should be mild discipline.

(3) He emphasized the value of the teacher's example.

(4) Association with many students is dangerous.

d. His View of the Mind,—

(1) The mind is a blank tablet, i. e., "tabula rasa."

(2) Education traces impressions upon the mind.

(3) Education can mold the child as it pleases.

e. His Plan of Education (for gentlemen's sons only),—

(1) Up to twelve years of age, the child has no reasoning power. Therefore, education until then should consist of

(a) Physical training.

(b) The formation of habits.

(2) After twelve years of age, the child's education should consist of,—

(a) Physical Education,—

(1') Abundance of open air, exercise, sleep, and plain food.

- (2') No strong drink.
- (3') Not too confining clothing.
- (4') The keeping of the head and of the feet cold, and exposed to the wet.
- (b) Intellectual Education (the least important),—
 - (1') Use the senses in concrete and objective methods of induction.
 - (2') Latin, use interlinear translations — to reduce the difficulties.
 - (3') Common branches, i. e., geography, common law, arithmetic, history, physical science, ethics, manual training, and book-keeping.
 - (4') Manual training. Every gentleman should learn a trade.
 - (a') For exercise.
 - (b') For relaxation.
 - (c') For the sake of the training received during its acquisition.
- (c) Moral Education,—
 - (1') Self-denial under the guidance of reason — by means of early habituation.
 - (2') Inure children to pain, as a basic training for courage.
 - (3') Honor — public praise and private censure.
 - (4') Rewards and punishments should be of the mind, i. e., esteem, disgrace.
- (3) He planned "working-schools" for the poor children.
- f. His Pedagogical Writings,—
 - (1) *Some Thoughts Concerning Education*. A series of letters to his friend Clarke. They were combined in book form. It lays down the essential principles of education as follows,—
 - (a) Aim in physical education — the hardening process.

- (b) Aim in intellectual education — practical utility.
 - (c) Aim in moral education — the principle of honor as a rule for the free government of man.
 - (2) Conduct of the Understanding.— This book shows how the powers of the mind may be developed. It describes a disciplinary formation of habit.
 - (3) Essay Concerning Human Understanding.— This book sets forth the Baconian philosophy, i. e., empiricism, i. e., all knowledge comes through experience either by perception of the senses or by perception of the intellect. These are inductive processes.
- g. Criticism of Locke's Educational Views.
- (1) Strong Points,—
 - (a) He states clearly the principles of order, clearness, and progression in the process of instruction.
 - (b) He was the first educator to lay down rules for food, sleep, physical exercise, and clothing for children.
 - (c) He emphasizes the value of proper habituation.
 - (d) He planned a working-school or manual training school for poor children over three years old. This was a new thought in education. His reasons for doing this were,—
 - (1') To relieve the parish of the support of poor children.
 - (2') To relieve the mother of the care of the children.
 - (3') To accustom the children at an early age to work.
 - (e) He opposes corporal punishment.
 - (f) He has greatly influenced the English schools, even to the present day.
 - (2) Weak Points,—
 - (a) He limits his education to provision for the

needs of gentlemen's sons. He would have working schools for poor children. The social basis is not a sound basis of educational division.

- (b) He lets too much depend upon the character and teaching-ability of the tutor. This is not wise.
- (c) His hardening process (wet feet) is too strenuous and may result in permanent damage to the child's health.
- (d) He emphasized the study of the mother-tongue for its utilitarian value. This is a good result but a low motive.
- (e) His view of the mind is incorrect, psychologically because no two minds have the same inherent capacity.

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CHAPTER III

THE NATURALISTIC IDEAL

(16th to 18th Centuries)

III. THE NATURALISTIC IDEAL

A. Definition of the Naturalistic Ideal.

That conception of education which is based upon the processes of nature. These natural processes determine for education both subject matter and method.

B. Representatives of the Naturalistic Ideal.

1. Sir Francis Bacon (Lord Verulam) (1561–1626).

a. Life,—

- (1) He was a graduate of Cambridge.
- (2) He became Lord Chancellor.
- (3) He was a favorite of Queen Elizabeth, but he fell into political disgrace.
- (4) During his last six years, while in disgrace, he wrote his famous works.

b. His Educational Aim,—

- (1) To review the field of knowledge in order to determine what parts of learning had been exhausted and what parts needed to be investigated.

c. Method. The three divisions of his method are,—

- (1) Investigation.
 - (2) Experimentation.
 - (3) Verification.
- Recommended study of nature.

d. His Educational Writings,—

- (1) *Instauratio Magna*. This was the outline of an encyclopædia of all knowledge. Only sections two and three of this great work are finished.

- (2) *Novum Organum*. This book describes his application of the inductive method of Aristotle and of Archimedes to the revolution of scientific methods, contains the principles of his philosophy. "I have held up a light in the obscurity of philosophy which will be seen centuries after I am dead."
- (3) The Advancement of Learning,—the first part of the *Instauratio Magna*.

e. His Educational Influence,—

- (1) He influenced Comenius — Bacon originated a scientific method, Comenius applied it to education.
- (2) He popularized the scientific method of induction.
- (3) His writings contain great educational wisdom.
- (4) He suggested that scientific culture arranged scientifically should form the subject-matter of education.
- (5) He was the first to apply induction to nature.

X 2. Johann Amos Comenius (1592–1671).

a. His Life,—

- (1) He was a member of the Moravian Brethren.
- (2) His early education had been neglected.
- (3) At sixteen years of age he began the study of Latin.
- (4) He was graduated from Heidelberg.
- (5) He became a teacher in the Moravian School at Prerau and pastor at Fulnek.
- (6) He became a teacher at Lissa.
- (7) At the time of the Thirty Years' War he sustained the loss of his wife, child, and of all his property and was banished from the country.
- (8) He then settled in Poland, studied educational writers, and became the greatest educator of the 17th century.

b. His Aim,—

- (1) To lead men to happiness in God, and to the attainment of knowledge, virtue, and piety.
- (2) To discover the processes of nature.
- (3) To model the educational process upon these natural processes.

c. His School Plan,—

- (1) A pansophic plan, suggested by the *Instauratio Magna* of Bacon.
- (2) He had a complete group of institutions where the pupil could find all branches of knowledge represented by teachers and by text-books.
- (3) School life was divided into four six-year periods.
- (4) The day was divided into two periods of two hours each; each period was used for its special kinds of training,—
 - (a) In the morning—exercise of thought and memory.
 - (b) In the afternoon—exercise of voice and hands.
- (5) There should be one teacher for every hundred children. The class should be divided into ten sections of ten pupils each. A pupil inspector should preside over each section. The whole class should be taught together.

d. His Pedagogical Writings,—

- (1) *The Didactica Magna*.
 - (a) This was called the Great Didactic, because it was an exposition of life.
 - (b) It may have been suggested by Bacon's *New Atlantis*.
 - (c) It begins with a benediction for all teachers and for all mothers.
 - (d) Then follows a discussion of the intellectual and moral nature of man, and man's relation to his fellow-man.
 - (e) Then comes a discussion of necessary changes in educational theory.
- (2) *The School of Infancy*.
 - (a) This book lays down principles that suggest those of the kindergarten.
- (3) *Janua Linguarum Reserata*. (*The Gate of Tongues Unlocked*.)
 - (a) This book made Comenius famous.

- (b) It consisted of
 - (1') One hundred treatises.
 - (2') One thousand sentences.
 - (3') Eight thousand words.
- (c) It was a plan for introducing the students to all of the words in the Latin language.
- (d) It was suggested to Comenius by treatises of Batty, an Irish Jesuit.
- (e) It has three basic principles,—
 - (1') To teach all things to everybody.
 - (2') To adapt language to the understanding.
 - (3') To call attention to things.
- (4) *Orbis Sensualium Pictus* (The World of Sense, i. e., objects pictured.)
 - (a) This was an improved edition of the *Janua*.
 - (b) It was illustrated. The pictures and text were numbered with corresponding numbers.
 - (c) It was the first illustrated text-book.
 - (d) This book made a revolution in educational practice.
 - (e) This was a great step in the advancement of realism.
- (5) *Vestibulum* (Entrance-hall).
 - (a) This was the first of a set of Latin manuals for pupils in the different stages, between childhood and manhood.
- (6) *Atrium* or *Palatrium* (inner-court).
 - (a) This was the third of this set of Latin manuals.
- e. His Methods,—
 - (1) All methods should be based upon the processes of nature.
 - (2) There should be sequence and continuity in all teaching.
 - (3) There should be much objective illustration.

f. His School Organization and Curriculum.

NAME	AIM	AGE	CURRICULUM
Mother School. (School of Infancy. The teacher was to be the mother. The school was to be the home).	To train the external senses, the memory, tongue, and hand.	From birth to six years of age.	1. The correct use of language. 2. The use of the senses. 3. The elements of religion. 4. Good morals.
Vernacular School. (School of the mother - tongue, i.e., the elementary school).	To train the inner senses, the memory, and the imagination.	From six to twelve years.	1. Reading and writing. 2. Drawing. 3. Arithmetic (practical measurements). 4. Singing. 5. Civil Government. 6. History. 7. Geography.
Latin School. (Gymnasium).	To train the understanding and the judgment of those being trained for positions in life, above that of the artisan.	From twelve to eighteen years.	1. Grammar. 2. Arithmetic. 3. Geometry. 4. Astronomy. 5. Physics. 6. Geography. 7. Music. 8. Rhetoric. 9. Logic. 10. Ethics.
University. (Then traveling).	To develop the will and reduce the mind to harmony. To train teachers and national leaders.	From eighteen to twenty-four years.	1. Theology. 2. Medicine. 3. Jurisprudence. 4. Mental philosophy.
Schola Scholorum.	To do research work.	Twenty-four years upwards.	Special original work in some special subject.

g. His Educational Principles,—

- (1) All knowledge so far as possible should be acquired through the senses by observing things.
- (2) There should be universal compulsory education for boys and for girls;
- (3) And definite organization in the school system.
- (4) He foresaw the necessity of the kindergarten.
- (5) He wrote the first illustrated school text-book.
- (6) There should be a correlation of studies and of life.
- (7) Learning and expression should go hand in hand.
- (8) The practical arts should be learned by doing.

h. Weak Points in His Educational Work.

- (1) His school was too visionary to be practical.
- (2) He omitted the study of the Latin and Greek classics for fear that it would interfere with the child's acquisition of sense-knowledge.
- (3) The substitution of his own Latin books for Latin and Greek classics was a poor plan.
- (4) His expression "according to nature" meant according to the physical laws of nature rather than according to the laws of child nature.

i. His Influence upon Education,—

- (1) He was the greatest educator of the 17th century.
- (2) He advanced realism greatly.
- (3) He introduced the illustrated text-book as the connecting link between objects and symbols.
- (4) He was the first man to write a modern scientific treatise covering the whole field of education.
- (5) He influenced Rousseau, Pestalozzi, and Froebel.

3. François Fénelon (1651–1715).

a. Life,—

- (1) He was a priest.
- (2) He became Archbishop of Cambray.
- (3) He was a strong yet lovable man.
- (4) He was a very learned scholar and a classical writer.
- (5) He became a teacher in the convent of the New Catholics, an institution for the training of female converts in the Catholic religion.

- (6) From 1689–1695 he was the tutor of the Duke of Burgundy. He had remarkable success in teaching this lawless pupil.

b. Aim,—

- (1) To make the Catholic religion universal in France.

c. Methods,—

- (1) Utilize the curiosity of children.
- (2) Utilize the self-activity of the pupil by a method of indirect instruction.
- (3) Give more instruction through fables and history.

d. His Pedagogical Writings (1, 2, and 3 were written in accordance with his theory of indirect teaching and of moral instruction, and in connection with his tutoring of the Duke of Burgundy.)

- (1) Collection of Fables.
- (2) Dialogues of the Dead,—dramatic stories of which famous characters of history are the actors.
- (3) *Telemaque*.
- (4) The Education of Girls,—this sets forth his views in regard to female education.

e. His Views on the Education of Girls. (This was written for the Duke and Duchess of Beauvilliers as a guide in their education of their eight daughters.)

- (1) His Reasons for Educating Women,—
 - (a) Women are intellectually weaker than men. Therefore they need even more than do men to have their intelligence trained.
 - (b) Women largely control the world's morals.
 - (c) Women should be trained in order to prevent their forming idle and objectionable habits.
- (2) Curriculum for Girls,—
 - (a) Reading.
 - (b) Writing.
 - (c) Grammar.
 - (d) Ancient and Modern History.
 - (e) Literature.
- (3) Methods for Educating Girls,—
The same as those which are used for boys.

f. His Educational Influence,—

- (1) He suggested the modern methods of the illustration of abstract teaching with stories.
- (2) He was far ahead of his time, in some of his views in regard to the education of girls.
- (3) His education of girls is a classic to-day.

4. August Francke (1663-1727).

a. Life,—

- (1) He was a deep student of languages and of theology.
- (2) For thirty-six years he was professor of Greek and of Oriental languages at the University of Halle.
- (3) He received no salary as professor so he served at the same time as pastor at Glaucha.
- (4) After Spener's death he became the leader of Pietism — a movement to reform the Lutheran Church.
- (5) A gift of seven florins (\$2.80) inspired him to open at his house a school for poor children. This school had a remarkable growth.

b. His Aim,—

- (1) To furnish a practical preparation for life through religious training based upon realism.

c. His System of Schools,—

- (1) Burger Schools (German Schools like the mother-tongue school of Comenius). They were the foundation of the present elementary schools of Germany.

(a) Curriculum,—

- (1') Religion.
- (2') Reading.
- (3') Writing.
- (4') Arithmetic.
- (5') Natural Science.
- (6') History.
- (7') Geography.
- (8') Household work.

- (2) Latin School (a university preparatory school).

(a) Curriculum,—

- (1') Religion.
- (2') Arithmetic.

- (3') Latin.
- (4') Greek.
- (5') Hebrew.
- (6') Higher Mathematics.
- (7') Geography.
- (8') History.
- (9') Music.
- (3) Pedagogium (an advanced secondary school).
 - (a) Curriculum,—
 - (1') Latin.
 - (2') Greek.
 - (3') Hebrew.
 - (4') French.
 - (5') German.
 - (6') Higher Mathematics.
 - (7') Geography.
 - (8') History.
 - (9') Astronomy.
 - (10') Music.
 - (11') Botany.
 - (12') Anatomy.
 - (13') Some Medicine.
 - (14') Wood turning.
 - (15') Painting.
 - (4) Training School (for the benefit of his untrained teachers).
 - (a) This was the beginning of the Teachers' Training Schools of to-day.
- d. His Equipment (this was remarkable for that day),—
 - (1) Botanical Gardens.
 - (2) Chemical Laboratory.
 - (3) Physiological Materials.
 - (4) Turning-lathes.
 - (5) Glass-grinding machines.
- e. His Teachers,—
 - (1) They were university students who supported themselves in this way.
 - (2) They were untrained but enthusiastic.

f. His Methods,—

- (1) They were a practical application of the principles of Comenius.

g. His Educational Influence,—

- (1) He made the first practical demonstration of the principles of Comenius.
- (2) He laid the foundation of the modern training school.
- (3) His burgher schools furnished the pattern for the real-schools, i. e., the elementary schools of modern Germany.

X 5. Jean Jacques Rousseau (1712-1778).

a. Life,—

- (1) His early life at Geneva formed a sharp contrast to his later Parisian life.
- (2) He received a few years' formal training.
- (3) For four years he was apprenticed to a trade.
- (4) He became a common vagabond.
- (5) His life caused him to experience an emotional development which laid the foundation of his educational beliefs.
- (6) He had an evil influence upon the politics and upon the morals of France. He was credited by Napoleon with having caused the French Revolution.
- (7) As soon as his own children were born he relieved himself of responsibility for them by placing them in institutions.

b. Aim,—

- (1) For boys — Complete living. “That man has lived most who has felt most.” “To live is the business that I wish to teach him.” (Emile.)
- (2) For girls — Fitness for companionship with their husbands.

c. Educators Influencing Him,—

- (1) Rabelais.
- (2) Montaigne.
- (3) Locke.

d. His Pedagogical Principles,—

- (1) Education starts with the child and aims to fit him for social life.
- (2) The educational process must harmonize with the unfolding of the child's nature.
- (3) Education according to nature. "Everything is good as it comes from the hands of the author of nature; but everything degenerates in the hands of man." (Emile.) Education is received from three sources,—
 - (a) Nature.
 - (b) Man.
 - (c) Things.
- (4) Negative education. Let the original nature of the child be uppermost; do not try to change and shape it according to men's views. There should be a protective education, which will tend to strengthen the organs of knowledge.
- (5) Physical education should be carried on in the open air.
- (6) There should be no intellectual training in early childhood.
- (7) There should be moral training through a discipline of natural consequences.
- (8) Direct experience and not the learning of words should be the basis of instruction.
- (9) The hands should be developed by manual work.

e. His Methods,—

- (1) Develop the physical life.
- (2) Retard the intellectual life.
- (3) Ignore the moral life.

f. Defects in His Pedagogy,—

- (1) Too little restraint is exercised over the child.
- (2) He expects the individual to invent science.
- (3) He is ignorant of the true laws of human nature.
- (4) He deprived his pupils of benefiting from the experience of others.

- (5) Punishment by natural consequences. This was too severe a discipline for children.
- (6) His plan for the education of women was poor, because it took away her individuality and subordinated her to man.
- (7) He makes no provision for the education of the poor.
- g. His Pedagogical Writings,—
 - (1) *Emile, ou l'Education* — (half novel, half pedagogical treatise in five books). It tells the story of a boy isolated from his family and from society who is supposed to educate himself through contact with nature and with things. He is accompanied by a tutor who answers questions but does not direct his education. He receives a negative education.
 - (2) *Nouvelle of Heloise* — (a novel exalting the lower classes). A sociological tendency illustrating this "doctrine of the natural state."
- h. His Education Plan (as outlined in the *Emile*),—
 - Book I.*—From one to five years. Physical Education. The father should be the teacher. The mother should be the nurse. Education should be physical. The child should wear no swaddling clothes but should live a free out-of-door life.
 - Book II.*—From five to twelve years. This is the most critical period of human life. Education should be negative. It should shield the mind from error and the heart from vice. Moral training should be by consequences. There should be a training of the senses through experience received by contact with natural forces and with natural phenomena. There should be no intellectual training.
 - Book III.*—From twelve to fifteen years. Intellectual education. Ideas should replace sensation. Study of *Robinson Crusoe* as a type of the natural man. Use curiosity and interest as the motives for learning. Let the boy choose a trade. *Emile* becomes a cabinet-maker and carpenter. Encourage the child to invent all of the instruments that he uses.
 - Book IV.*—From fifteen to twenty years. Moral and re-

ligious education. There should be emotional development, aiming at moral perfection. The subject-matter of education changes from things to men. The motive of education becomes love for others. There should be contact with men. Study of history and emulation of the tutor. Arouse Emile's sympathy by showing him the misery of the world. This book also contains Rousseau's idea of natural religion. This is the objectionable part of his book, which caused it to be severely denounced.

Book V.—Education of women. "The whole education of women ought to be relative to men; to please them, to be useful to them, to make them happy. Train the body, inculcate obedience, gentleness, and domestic education, and let her avoid Paris. A woman of culture is the plague of her husband, her children, her family, her servants,—of everybody." Encourage virtue by making an appeal to reason.

i. His Educational Influence,—

- (1) The suggestion of the modern school system is found in the *Emile*.
- (2) He was the first to deny that man is the "learning animal."
- (3) His destructive educational views are valuable; his constructive views are impracticable.
- (4) Up to his time the child had been treated as a small man. He proved that such an idea of childhood was wrong.
- (5) He demonstrated the fact that education should be a natural development from within and not an imposition from without.
- (6) He derived his educational theories from a study of child nature.
- (7) Pestalozzi, Froebel, and Herbart received from Rousseau their idea of the psychological tendency in education.

j. Points of Agreement in the educational theories of Rabelais, Montaigne, Locke, and Rousseau,—

- (1) Some trade should be taught.

- (2) Travel should form part of education.
- (3) They emphasized the need and value of physical education.
- (4) Observation through the senses and direct experience, not formal instruction, should furnish the basis of all instruction.
- (5) They condemned harsh discipline and insisted that the child should be happy in his education.
- (6) They aimed at virtue and at the formation of character, rather than at the memorizing of facts.
- (7) Each neglected popular education.
- (8) Each planned the education of one child.
- (9) Each preferred tutorial instruction to school instruction.

6. Johann Bernard Basedow (1723-1790).

a. Life,—

- (1) He was a talented student with a very erratic nature.
- (2) He became professor of philosophy in a Danish academy but was transferred because of his religious views.
- (3) He wrote many religious and philosophical pamphlets.
- (4) Influenced by Rousseau, he studied educational reform.
- (5) He educated his daughter according to Rousseau's ideas.

b. Aim,—

- (1) To reform education.
- (2) To educate children in accordance with Rousseau's theories.

c. Method,—

- (1) Rousseau's method of experience.

d. His Pedagogical Writings,—

- (1) *Methodical Instruction*, both in Natural Religion and in Biblical Religion — a book of methods.
- (2) *An address to the Friends of Humanity and to Persons in Power, on Schools, on Education and its Influence on Public Happiness* — a complete plan

of elementary instruction based upon natural principles.

- (3) *Elementarwerk* (Elementary Work) — four volumes with a hundred illustrations. It was modeled upon the *Orbus Pictus* of Comenius and based upon the educational ideas of Bacon and of Rousseau. It was an attempt to revise the curriculum and to prepare suitable text-books for the classroom.

(a) Aim,—

(1') To be an encyclopædia of all words and of all things.

(2') To give knowledge.

(a') Of the forces of nature.

(b') Of morals and of psychological phenomena.

(c') Of social and economic phenomena.

e. *The Philanthropium* (at Dessau — 1774 — a failure).

(1) Aim,—

(a) To educate both rich and poor, together.

(b) To give a practical demonstration of education “according to nature.”

(c) To prepare teachers to give instruction in the reformed education.

(2) Curriculum,—

(a) Man.

(b) Animals.

(c) Trees and plants.

(d) Minerals and chemical substances.

(e) Mathematical instruments; measuring the earth.

(f) Trades — the use of tools.

(g) History — illustrated.

(h) Commerce — products shown and studied.

(i) Pictures for the younger children.

(j) Gymnastic training.

- (3) Method,— Objective illustration was carried to excess. There was much drawing by pupils. Plays were acted.

- (4) Customs,—The school uniform was plain. The boys' hair was cut short. This was an attempt to simplify the dress of children.
- (5) Causes of its failure,—
 - (a) Basedow's personality, his unfitness for leadership, and his antagonism to other form of teaching.
 - (b) The secular character of the school.
 - (c) The curriculum was too crowded.
- f. His educational influence,—
 - (1) His *Elementarwerk* was the next step after the *Orbus Pictus* of Comenius for the improvement of text-book.
 - (2) Basedow and his followers Campe, who wrote *Swiss Family Robinson*, and Salzman, were the first to plan and to write a literature especially for children.
 - (3) He prepared the way for Pestalozzi.
 - (4) He was the first to give the educational value of manual training as the reason for placing it in his curriculum.
 - (5) His plan for training of teachers and his Philanthropin entirely changed the character of German education.

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CHAPTER IV
THE PHILOSOPHIC OR RATIONALISTIC TENDENCY
(18th and 19th Centuries)

IV. THE PHILOSOPHIC OR RATIONALISTIC TENDENCY

A. Definition of the Philosphic or Rationalistic Tendency.

An attempt to elevate man, the highest product of nature, by means of contact with his natural environment, and to make of him a moral being.

B. Representatives of the Rationalistic Tendency.

1. Immanuel Kant (1724–1804).

a. Life,—

- (1) He was a philosopher who lectured at the University of Königsberg upon education.
- (2) He was influenced by Locke and by Rousseau.

b. Aim of Education,—

- (1) To develop the individual.
- (2) To perfect the self through perfectionism.
- (3) To fit man for the present and for the future.
- (4) The general aim was a moral one.

c. His Educational Writings,—

- (1) *Über Pädagogik* (On Education) — notes of lectures delivered upon education. “Man is the only being who needs education.”
 - (a) Stages of man’s growth and the corresponding educational requirements.
 - (1’) Infant — Nursing.
 - (2’) Child — Discipline.
 - (3’) Scholar — Teaching (Instruction, Moral training).
 - (b) He treats the means and results of education under four topics.

<i>Means.</i>	<i>Results.</i>
1st. Discipline	Subjection of the nature to reason.
2nd. Culture (Information... (Instruction....	Generation of intellectual ability to be an aid in moral education.
3rd. Discretion	Propriety, subjection to social customs.
4th. Moral Strength.....	A wise choice of conduct.

d. His Educational Influence,—

- (1) He was one of the first educators to attempt in the educational process to harmonize interest and effort.
- (2) He measured the value of education in terms of the development of the individual.
- (3) He helped to popularize interest in education.

2. Johann Gottlieb Fichte (1762–1814).

a. Life,—

- (1) He was professor of Philosophy at the University of Jena.
- (2) He wrote many philosophical writings.
- (3) He also lectured upon education.
- (4) His pedagogical views were somewhat similar to those of Kant.

b. Pedagogical Writings,—

- (1) Address to the German Nation; Vocation of the Scholar. He emphasized the ethical value of motive and of will-action. He contends that the mind lives in a moral world of its own creation.
- (2) Science of Knowledge (Wissenschaftslehre).

c. His Educational Influence,—

- (1) He helped to popularize interest in education.
- (2) He emphasized the importance of the moral education.
- (3) His teachings had a strong ethical tendency.

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CHAPTER V

THE PSYCHOLOGICAL TENDENCY

V. THE PSYCHOLOGICAL TENDENCY

A. Definition.

The basing of all methods of teaching upon the mental processes, with special relation to their growth and development.

B. Representatives of the Psychological Tendency.

✧ 1. Heinrich Pestalozzi (1746-1827).

a. Life,—

- (1) He was born in Switzerland and received a very narrow home and school training.
- (2) He was patriot, philanthropist, and reformer.
- (3) He became successively in order to help the common people, minister, lawyer, and farmer.
- (4) He made a failure of all three vocations.
- (5) He conducted four educational experiments.
- (6) He did much pedagogical writing.
- (7) Periods of his life,—
 - (a) 1746-1771 — boyhood and youth.
 - (b) 1771-1780 at Neuhof.
 - (c) 1798-1799 at Stanz.
 - (d) 1799-1805 at Burghof and Muenchenbuechsee.
 - (e) 1805-1825 at Yverdon.
 - (f) 1825-1827 at Neuhof.
- (8) He was influenced by Locke.
 - (a) Locke (idea of the mind — modified somewhat by his own views).
 - (b) Comenius (objective — illustration).
 - (c) Rousseau (naturalism).

b. Aim,—

- (1) To uplift the multitudes by means of
 - (a) Rudimentary education.
 - (b) Skilful labor.
- (2) "To psychologize education."

c. His Educational Principles,—

- (1) All education must be based upon the growth and development of the child's powers.
- (2) The aim of education is self-development.
- (3) All intellectual growth starts with observation through the senses. Therefore, all early education must start with sense training through the handling of objects.



- (4) The order of learning is,—
 - (a) Sensations.
 - (b) Percepts.
 - (c) Concepts.
- (5) The child's mind proceeds naturally,—
 - (a) From the concrete to the abstract.
 - (b) From the known to the unknown.
 - (c) From the particular to the general.
 - (d) From the near at hand to the far away.
- (6) "Sound education stands beside me symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in seeds and roots. Man is similar to the tree. In the new-born child are hidden those faculties which are to unfold during life." (Pestalozzi.)
- (7) Object-teaching aims at a knowledge of concepts through,—
 - (a) Form,—
 - (1') Observing.
 - (2') Measuring.

- (3') Drawing.
- (4') Writing.
- (b) Number (he exalted the accuracy of arithmetic).
- (c) Language (exactness of expression of speech).
- d. His Educational or Social Experiments,—
 - (1) At NeuhoF (New Farm), 1771, 1780, 1795 (agricultural).
 - (a) In an attempt to find a crop suitable to the barren Swizz farms he tried to cultivate modder. The crop failed and resulted in the loss of his financial backers.
 - (b) Then he started an industrial school. He had five poor children for pupils. The labor of the children in farming, spinning, and weaving was supposed to pay for their instruction and maintenance.
 - (c) Curriculum,
 - (1') Manual work.
 - (2') Language.
 - (3') Singing.
 - (4') Reading Bible.
 - (d) Dishonesty of the children's parents and his own inexperience caused failure. In five years, heavily in debt, he was obliged to abandon the school.
 - (2) Orphanage at Stanz (1798–1799).
 - (a) His institution accommodated eighty children from four to ten years of age.
 - (b) They were soldiers' orphans.
 - (c) He combined teaching with manual training.
 - (d) Curriculum,—
 - (1') School Work. $\left\{ \begin{array}{l} 6 \text{ to } 8 \text{ A.M.} \\ 4 \text{ to } 8 \text{ P.M.} \end{array} \right.$
 - (2') Labor. $\left\{ \begin{array}{l} 8 \text{ to } 12 \text{ NOON.} \\ 2 \text{ to } 4 \text{ P.M.} \end{array} \right.$

- (e) Method,—
 - (1') He taught from things by conversational exercises and by concert exercises.
 - (2') There were no books.
 - (3') He employed the monitorial system.
- (f) Results — At the expense of his health he accomplished wonderful results.
- (g) The government needed his building, so the school was closed.
- (3) The Burgdorf School (1799–1804).
 - (a) He became an assistant teacher at Burgdorf.
 - (b) He was dismissed because of jealousy aroused in the other teachers by his pupils' love for him.
 - (c) Then he opened a private school.
 - (d) Again the Government needed his building, so he removed to the old fortress at Yverdun.
- (4) Yverdun Institute (1805–1825).
 - (a) For twenty years this was very successful and very famous.
 - (b) Many teachers came here to be trained.
 - (c) Nearly all modern methods were tried out here.
 - (d) It was finally closed, because of dissensions among his teachers.
- e. His Pedagogical Writings,—
 - (1) A Journal of a Father.
 - (a) This is a diary of his own experience in educating his own son after the fashion of Rousseau's *Emile*.
 - (b) It is one of the earliest books on child-study.
 - (2) The Evening Hours of a Hermit (1780).
 - (a) This was a collection of pedagogical maxims.
 - (b) It contained all of the best pedagogical principles advocated since the time of Comenius.
 - (3) Leonard and Gertrude (1781).
 - (a) This book presents Pestalozzi's idea of social reform through practical education and industry.

- (b) The scene was laid in the village of Bonal, first in its degenerate stage and then in its regenerated condition.
- (c) Leonard, a village carpenter of weak moral character, is changed into a self-respecting man through the influence of Gertrude, his wife.
- (d) Gertrude typifies Pestalozzi's belief that social reform must start in the home.
- (e) Arner, the magistrate, joins with Gertrude in reforming the town.
- (f) Gertrude trains first her own children, and then the children of a neighbor, according to Pestalozzi's ideas.
- (g) Then Arner opens a village school, modeled upon Gertrude's home school.
- (4) How Gertrude Teaches Her Children.
 - (a) A continuation of Leonard and Gertrude.
 - (b) It is not nearly so interesting.
- f. His Educational Influence,—
 - (1) The Normal School, as distinguished from the narrower training schools of his predecessors, grew out of Pestalozzi's work.
 - (2) He emphasized the resemblance between the school and the home.
 - (3) He tried to simplify elementary methods and to adapt them to the use of mothers in the home. This was a forerunner of the kindergarten of Froebel.
 - (4) He was the first advocator to make teachers realize that the starting-point of all education must be the unfolding mind of the child. (This was his greatest work.)
 - (5) The purpose of education should be social reform through the regeneration of the masses.
 - (6) In the institute at Yverdun the germinal ideas of modern methods were tried out.
 - (7) He gave a new, joyous, loving, altruistic atmosphere to the schoolroom.

X 2. Johann Friedrich Herbart (1776–1841).

a. Life,—

- (1) He received a careful education.
- (2) He studied under Fichte at Jena.
- (3) He was a private tutor at Göttingen for two years.
- (4) Then he became professor of philosophy at Königsberg.
- (5) He became a student of Pestalozzi's educational views.
- (6) He established at Königsberg a pedagogical seminary containing a practice school in which he and his students gave model lessons based upon his pedagogical principles.
- (7) He was influenced
 - (a) In psychology — by Locke.
 - (b) In philosophy — by Kant.
 - (c) In pedagogy — by Pestalozzi.

b. His Aim,—

- (1) To make a religiously moral man through experience and through instruction.
- (2) To psychologize education. (Derived from ethics.)
- (3) He derived his idea of education as a whole from philosophy.
- (4) The final aims of his education were morality and virtue.

c. His Educational Principles,—

- (1) A scientific pedagogy must be founded upon exact psychological principles.
- (2) The most important function of the mind is its power of apperception, i. e., its power to understand and to assimilate new ideas in terms of the old ideas. "Apperception is that psychical activity by which individual perceptions, ideas or idea-complexes, are brought into relation to our previous intellectual and emotional life, assimilated with it, and thus raised to greater clearness, activity, and significance."

- (3) The Varieties of Apperception,—
 - (a) Identifying—recognizing the new impression as identical with mental image.
 - (b) Classifying—settling the new idea in its proper place, in the apperceptive basis.
 - (c) Harmonizing—re-arranging the co-ordinate ideas into their proper relation.
 - (d) Creative—reaching new conclusions through the apperceiving factor.
- (4) His Doctrine of Ideas,—
 - (a) The mind is a simple unity possessing the power of entering into relationships or interactions with its environment.
 - (b) These interactions or relationships furnish the mind, through the senses, with impressions called *presentations*. The presentations enter the mind in two forms:
 - (1') Through experience with nature resulting in knowledge.
 - (2') Through social intercourse resulting in sympathy.
 - (c) The teacher by guiding the interaction of these presentations helps them elaborate into ideas.
- (5) The aim of all education is ethical.
- (6) Many-sided interest should be the motive of all apperception.
- (7) Educative instruction should proceed through concentration in that special subject. This should be supplemented by correlation with related subjects.
- (8) Character is determined by the regulation of what combinations shall be made during the process of educative instruction.
- (9) Each new presentation is modified by its apperceptive mass of ideas, i. e., its "circle of thought."
- d. His Pedagogical Writings,—
 - (X) Pestalozzi's Idea of an A. B. C. of Intuition. This was the beginning of his attempt to develop a com-

plete science of education. It greatly encouraged pedagogical research. The alphabet of perception is number, form and language plus taste and obligation.

- (2) The *Æsthetic Revelation of the World as the Chief Function of Education*. *Æsthetic* presentations are things that, after examination, are found pleasing. To inculcate preference for these *æsthetic* presentations constitutes inner freedom. To do this is the aim of education.
 - (3) Science of Education.
 - (4) Outlines of Educational Doctrine. Three and four give a presentation of this Doctrine of Interest.
- e. His Three Most Influential Educational Doctrines.
- (1) The Doctrine of Many-sided Interest,—
 - (a) Definition of interest—Interest is a feeling of value. It expresses itself in,
 - (1') Consciousness of value.
 - (2') Memory of value.
 - (3') Judgment of value.
 - (b) Educational aim of Interest,
 - (1') To vitalize ideas and cause them to be the motives of willed action.
 - (c) Interest is dependent upon
 - (1') The selection of proper subject-matter, i. e., upon having the proper presentations in
 - (a') Experience.
 - (b') Intercourse.
 - (2') The use of the proper method, i. e., the method should be based upon the proper psychological development.
 - (d) The teacher must be responsible for interest both through the proper selection of ideas and through the use of the proper methods.
 - (e) Kinds of Interest,—
 - (1') Of Knowledge (experience with things),—

- (a') Empirical — results from experience and observation.
 - (b') Speculative — results from the investigations of the causes of things.
 - (c') Æsthetic — results from knowledge of the good, the true, and the beautiful.
 - (2') Of Society (experience with people),—
 - (a') Sympathetic — results from participation in family affairs.
 - (b') Social — results from sympathy beyond the family.
 - (c') Religious — results from world-wide sympathy.
 - (2) The Formal Steps of Instruction,—
 - ¹(a) Clearness — the sensing of an individual presentation.
 - ²(b) Association — combination of,—
 - (1') Relative knowledge from apperceptive basis.
 - (2') The new knowledge just presented.
 - ³(c) System — organization of the general notion or concept from a group of particular percepts.
 - ⁴(d) Method — the application of the concept, or general notion, as a measuring rule or standard of measure.
- (Note: Ziller, in working out the application of Herbart's pedagogy divided clearness into two steps.)
- (a) Preparation — selecting and recalling to mind related ideas from the old apperceptive basis.
 - (b) Presentation — the actual process.
 - (3) The Correlation of Studies,—
 - (a) "Correlation is such a relation between the parts of each study and such a spinning of relations and of connecting links between different subjects, that unity may spring out of the variety of knowledge. As commonly used,

correlation expresses the idea of inter-connection between studies."

(b) Varieties of Correlation,—

- (1') Logical order of topics to form a series of ideas, in a single study.
- (2') Relation of the different subjects of the curriculum to each other.
- (3') Relation between school studies and home environment.
- (4') Organization and unification of knowledge, so as to produce,—
 - (a') Unity of thought.
 - (b') Power of organization of thought.
 - (c') Quick and easy use of knowledge.
 - (d') (a'), (b'), and (c'), both in regard to facts and in regard to relation of ideas.

f. His Doctrine of Apperception. Apperception is that power of the mind which enables it,—

- (1) To interpret new knowledge in terms of the old knowledge.
- (2) To absorb new knowledge by assimilating it to the new knowledge.

g. His Educational Influence,—

- (1) He was the first to work out definitely a psychological basis for an educational plan of education. His pedagogical principles were good, but his psychology was not so good. Out of his psychology has developed modern educational psychology.
- (2) Herbart carried Pestalozzi's work further. He based Pestalozzi's educational plan upon philosophical and psychological bases.
- (3) His influence has been greatest in Germany and in the United States.
- (4) His theoretical idea of the application of apperception to education. This was his chief accomplishment. The practical application of this idea has been made by his followers.

3. Friedrich Wilhelm Froebel (1782-1852).

a. Life,—

- (1) He had a neglected childhood.
- (2) He became a forester and land surveyor.
- (3) This experience brought him within direct contact with nature from which he drew illustrations of his pedagogical theories.
- (4) He became both teacher and pupil in Pestalozzi's Institute at Yverdon.
- (5) He opened the first kindergarten at Blankenburg near Keilhau in 1837.
- (6) It was closed for lack of funds.
- (7) Later he devoted himself to the training of young women for the teaching profession.
- (8) He was influenced by,—

(a) Comenius. (b) Rousseau. (c) Pestalozzi.	}	Their principles were his principles.
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b. His Educational Aim,—

- (1) To make education not a preparation for some special thing, but a continuous process from birth to death.
- (2) To guide man to,—
 - (a) An understanding of himself,—
 - (1') Through self-development.
 - (2') Through ethical social relations.
 - (b) Harmony with nature,—
 - (1') Through balanced intercourse with nature.
 - (c) Unity with God,
 - (1') Through the recognition of God as the divine principle, manifested in man and in the world.
- (3) These three aims were to be accomplished through the child's self-activity.

c. His Writings,—

- (1) Education of Man,—

- (a) It is obscure, mystical, and extremely metaphysical or transcendental.
- (b) It has great thought.
- (c) There is wonderful unity in the whole.
- (d) It states that the purpose of education is to develop what is divine in the nature of the child and to teach him to recognize the divine in every object.
- (e) It has symbolism, i. e., it regarded each object as a symbol of divinity.
- (f) He guards against over-symbolism and against over-emphasis of play because they result in the lessening of application.
- (2) Education as Development,—
 - (a) The curriculum must be selected from within the range of the child's experience.
 - (b) Education must furnish the child with knowledge and development relating to his life.
- (3) Pedagogics of the Kindergarten,—
 - (a) This developed the principles of the kindergarten.
 - (b) It emphasized the value of kindergarten training.
 - (c) This is his most popular book.
- d. His Special Transmissions to Pedagogy,—
 - (1) All true education is based upon the free play of self-activity, i. e., education seeks to supply interests and motives which shall result in the voluntary activity of the child.
 - (2) Play has great educational value. It furnishes motives for the awakening and guidance of the child's self-activity. He systematized play as an educational opportunity and as an educational factor.
 - (3) The Kindergarten ("Garden of Children"),—
 - (a) Derivation — It was an extension along the same lines as the Mother School of Comenius.
 - (b) Aim — To shorten the long step between the home and the school.

- (c) Instincts recognized by the Kindergarten,—
 - (1') Observation instinct.
 - (2') Activity instinct.
 - (3') Construction instinct.
 - (4') Sentiment of personality.
- (d) Principles of Kindergarten,—
 - (1') Exercise of self-activity.
 - (2') Exercise of the creative imagination.
 - (3') Construction instinct.
 - (4') Sentiment of personality.
- (4) He made application of the doctrine of evolution to education as follows,—
 - (a) All development must come at the proper time.
 - (b) All development must be proportioned in accordance with the strength of the individual.
 - (c) All exercise must be in harmony with the nature of the child.
 - (d) There must be first social, and then intellectual, development. The highest kind of development takes its rise within the child's own interests and sustains itself by his own self-activity.
- e. His Educational Influence,—
 - (1) He introduced the idea of education according to plant and animal nature, i. e., education is a natural process starting from within. This is opposed to the artificial molding process which starts from without.
 - (2) He emphasized the continuity and connectedness of individual development.
 - (3) He pointed out the importance of self-activity as the motive-power of education.
 - (4) He emphasized the worth of women in the teaching field.
 - (5) The present importance placed in the curriculum on drawing, composition, modeling, and manual training is largely an inheritance from his theories.
 - (6) He emphasized the educational value of hand-work.

- (7) There is scarcely a city of any size where there is not a kindergarten.
 - (8) The spirit and method of his kindergarten have permeated the present day elementary school.
4. Jacotot, Joseph (1770–1840), (a “methodizer”).
- a. Life,—
 - (1) He was born of an humble family.
 - (2) Even as a boy he showed a preference for “self-teaching.”
 - (3) He became Professor of the Method of Sciences at the University of Dijon.
 - (4) Here he experimented with his method and attracted great attention.
 - (5) Later he became Government teacher of French at Louvain, Brussels.
 - b. His Method of Teaching,—
 - (1) Its three basic principles,—
 - (a) All men have equal intelligence. They differed only in the will to make use of it.
 - (b) God has given to every man the faculty of self-instruction.
 - (c) Everything is in everybody.
 - (2) All subjects may be divided into these three classes,—
 - (a) Facts.
 - (b) Reasonings or generalizations from facts, i. e., science.
 - (c) Actions by the learner, i. e., arts.
 - (3) We learn,—
 - (a) Facts by direct experience.
 - (b) Science by being led to principles.
 - (c) Arts by rightly directed practice.
 - (4) He taught French, by using side by side a French copy of *Telemaque* and a Dutch translation of the same.
 - c. Some of His Famous Paradoxes,—
 - (1) “All is in all,” i. e., a little learned well. This is part of the Jesuit theory of the idea of the unity of

all knowledge, i. e., the application of pantheism to the realm of thought.

(2) "All human beings are equally capable of learning."

(3) "Every one can teach; and moreover, can teach that which he does not know himself." By teaching, he means here, not the giving of instruction, but the directing of the pupil's activity.

d. His Idea of Teaching,—

(1) To teach is to cause to learn. Therefore, a teacher is a successful trainer.

(2) The student learns entirely by the effort of his own mind.

e. His Educational Writings (descriptions of his method),—

(1) Enseignement universel langue, maternelle (Universal Instruction).

(2) Journal de l'émancipation intellectuelle.

f. His Transmissions to Pedagogy,—

(1) He emphasized the necessity of training the other powers of the mind as well as the memory.

(2) He indicated how to learn,—

(a) Learn thoroughly.

(b) Repeat incessantly.

(c) Reflect.

(d) Verify or test general statements by your own individual experience.

(3) His method of teaching language was as follows,—

(a) Take a short passage in the foreign language.

(b) Encourage the pupils to study,—

(1') Words.

(2') Letters.

(3') Grammar.

(4') Meaning.

(5') Literary Value.

g. Criticism of His Method,—

(1) His system created quite an educational sensation in his time. Little is thought of it to-day.

5. Comparison of Pestalozzi, Herbart and Froebel.

Pestalozzi.	Herbart.	Froebel.
Aim — moral character.	Aim — moral character.	Aim — moral character.
Emphasized the importance of sense-training and of the self-activity and work of the child.	Emphasized the value of the mechanics of instruction and of the work of the teacher.	Emphasized the importance of the child's creative self-activity.
Sought to make all knowledge enter the mind through stimulation of the senses, i. e., through observation, imitation, reproduction.	Instruction forms the circle of thought. Interest, desire, action, will — are the order of development.	Seeks to find out the child's interests, and to do good through the child.
Would form moral character through training simultaneously the head, heart and hand directly in the moral virtues.	Education is an intellectual training.	Education is an emotional and volitional training.

6. The Innovators — (Sense Realists of the Scientific School) (17th Century).

a. Definition,—

- (1) Sense realists who developed and perfected the educational ideas of the 16th century.
- (2) They represented a reaction against,—
 - (a) The exclusive use of Latin and Greek.
 - (b) The study of words instead of things.

b. The Principles of the Innovators.

- (1) Proceed according to nature in all things — even in religion.
- (2) Use direct observation wherever it is possible.
- (3) Give careful training to the body by manual work.
- (4) Dress the child loosely to permit free movement to his growing body.
- (5) Teach only useful things.
- (6) Educate the intellect so that there will be a proper growth and development of feeling.
- (7) Discipline through love. Use no corporal punishment.

c. The Leading Innovators,—

- (1) Mulcaster.
- (2) Bacon.
- (3) Ratke (or Ratich).
- (4) Comenius.

Note: Montaigne is sometimes classed as one of the innovators, although he was really a socialist realist.)

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CHAPTER VI

THE SCIENTIFIC OR UTILITARIAN TENDENCY

(19th Century)

VI. THE SCIENTIFIC OR UTILITARIAN TENDENCY

A. Definition.

1. The value of knowledge is regulated by the relative practical value of knowledge in life.
2. This is a combination of the psychological view of education in regard to method, and of the sociological view in regard to subject-matter.

B. The Representative of the Scientific or Utilitarian Tendency.

1. Herbert Spencer (1820-1903).
 - a. Life,—
 - (1) He was an English philosopher.
 - (2) His book, *Education*, is the most important pedagogic treatise of this century.
 - (3) He was influenced,—
 - (a) By Pestalozzi.
 - (b) By Locke (utilitarianism).
 - (c) By Bacon (aim and basis of education).
 - b. His Definition of Education,—
 - (1) "Education is a preparation for complete living. The knowledge that is of most worth is that which most effectively promotes complete living."
 - c. His Ideal of preparation for complete living,—
 - (1) Acquisition of the most valuable knowledge both for individual and for social development.
 - (2) Acquisition of the power to use such knowledge.
 - d. His Educational Aims,—
 - (1) "To prepare us for complete living."
 - (2) "To produce the robust animal."

- e. His Classification of Knowledge into five grades according to its utility,—
 - 1st grade — For direct self-preservation.
 - 2d grade — For indirect self-preservation (earning a livelihood).
 - 3d grade — For the perpetuation of the species (the rearing of children).
 - 4th grade — For social and citizenship demands.
 - 5th grade — For the enjoyment of leisure.
- f. The Curriculum — (First five years of school life),—
 - (1) Natural sciences — first three years (1st, 2d and 3d grade knowledge).
 - (2) Social sciences — fourth year (4th grade knowledge).
 - (3) Liberal culture subjects — fifth year (5th grade knowledge).
- g. His Method — Two basic principles,—
 - (1) There should be a process of self-development.
 - (2) The acquisition must be pleasurable in order to result in retention, concentration, interest, desire for more advanced study.
- h. His Pedagogical Writings,—
 - (1) Education; intellectual, moral, and physical,—
 - (a) He emphasizes the value of the discipline of consequences.
 - (b) He discusses methods.
 - (c) He insists that it is one's duty to have a healthy body.
- i. Principles Underlying Physical Education,—
 - (1) Let the quantity of food be regulated by the appetite of the child.
 - (2) The child needs a greater variety of diet and a far more nutritious diet than do adults.
 - (3) Protect the child's body by proper clothing. "Children are not infrequently hardened out of the world."
 - (4) Let the child's growth not be stunted by excessive study.

- (5) Let recreation out of doors be given both morning and afternoon.

j. Principles Underlying Intellectual Education,—

- (1) Proceed from the simple to the complex.
- (2) Proceed from the concrete to the abstract.
- (3) The education of the child must be in accordance with the history of the education of mankind.
- (4) Proceed from the empirical to the rational.
- (5) Tell the child as little as possible but stimulate self-development.
- (6) Inculcate happiness.
- (7) Education should begin at birth.

k. Principles Underlying Moral Education Discipline,—

- (1) Self-government should replace government by outside authority.
- (2) A discipline of consequences should replace arbitrary or artificial punishment.
 - (a) Strong points of discipline of consequences,—
 - (1') It follows the laws of nature, i. e., misconduct is followed by painful reaction to the degree of transgression of nature's laws.
 - (2') It gives the child a right idea of cause and effect relations.
 - (3') The child sees that the result is pure justice. He has no opportunity to feel personal anger towards any one.
 - (b) Weak points of discipline of consequences,—
 - (1') The consequences are sometimes too serious or too lasting in effect. (This is more true of Rousseau's discipline than of Spencer's.)
 - (2') The child sometimes does not sufficiently understand the cause and effect relations.

l. His Educational Influence,—

- (1) He caused science to become a recognized and necessary subject in the curriculum and an indicator of educational method.

- (2) He emphasized the necessity of the sociological conception of education.
- (3) He popularized the principle that there must be a necessary connection between education and life. He foresaw that modern business life tends to utilitarianism in the educational curriculum.
- (4) He emphasized Bacon's method and applied it to educational theory.

m. Criticism of His Pedagogy,—

- (1) The utilitarian ideal tends to sacrifice culture for the sake of practical utility. Spencer guards against this by changing the emphasis on the values of the cultural subjects.
- (2) He tends to over-emphasize the value of knowledge as a preparation for life. This is a reaction against the over-emphasis on method by the formal disciplinarians.
- (3) He is not very specific in defining the meaning of "complete living."
- (4) He emphasized the philosophical, institutional, and social side of education, as opposed to the individual side.

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PERIOD III

THE EDUCATIONAL IDEAL OF TO-DAY

CHAPTER I

THE COMPOSITE IDEAL OF TO-DAY

I. THE COMPOSITE IDEAL OF TO-DAY

A. The Eclectic View of Education.

A fusion of three modern educational tendencies,—

1. The psychological tendency (affecting method).
2. The sociological tendency (affecting the aim, derived from the evolution of society).
3. The scientific tendency (affecting the subject-matter).

B. Contributors and Contributions to this Modern Educational Ideal.

Contributors	Contributions
1st Rousseau	Education must seek for its aim in the unfolding child-nature.
2d Pestalozzi	Education pre-supposes both a knowledge of child-nature and a love for it.
3d Herbart	A scientific organization of the curriculum, both as to subject-matter and as to method.
4th Froebel	A true understanding of child-nature, with self-activity as the starting-point of education.
5th Spencer	The subject-matter of education must be knowledge useful for complete living.

C. Aim of Present-day Education.

1. Culture — coming into possession of one's knowledge or culture inheritance.
2. Efficiency — ability to use that inheritance as it has been used in the past.
3. Power — creative ability or ability to advance beyond the past in some one direction of knowledge.

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SECTION IV

EDUCATION IN THE UNITED STATES

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CHAPTER I

THE COLONIAL PERIOD

(From Colonial Days to 1783)

I. THE COLONIAL PERIOD

A. The Southern Colonies.

1. Missionary Schools (1616) began to be established by the Church of England.
2. Fifteen thousand acres were granted to start an Episcopal College.
3. The General Assembly of Virginia (1624) passed the first American legislation in education.
4. Many privately endowed schools were opened in the last half of the 17th century.
5. Foundation of the College of William and Mary (1693).
6. Virginia led the Southern colonies in educational efforts.

B. The Massachusetts Colonies.

1. Foundation of the Boys' Latin School at Boston — 1635. It was supported by public subscriptions and colonial grants of land. Ezekiel Cheever, its most famous teacher, taught there for thirty-eight years.
2. The first American school to be supported by direct taxation was founded at Dorchester (1639).
3. Foundation of Harvard College (1636). It was started by the bequest left by Rev. John Harvard for the purpose of educating a Christian ministry for the colony.
4. The Massachusetts School Act of 1647.
 - a. This laid the foundation of the present-day American public-school system. Thus it was the most important school law in the educational history of America.

b. Its provisions,—

- (1) An elementary school was to be established for every fifty families.
- (2) A grammar school was to be established for every one hundred families.
- (3) The public schools were to be supported by public taxation.

C. The Connecticut Colonies.

1. The first school was opened at Hartford by the Reverend John Higginson (1639).
2. In 1641, the New Haven Colony enacted a law requiring the magistrates, together with the pastor, Mr. Devenport, to establish a free public school. Ezekiel Cheever taught it from 1641 to 1650.
3. The Connecticut School law of 1650.
 - a. This was a duplicate of the Massachusetts School Law of 1647.
 - b. It laid upon parents or guardians the responsibility of seeing that their children or wards received a common-school education.
 - c. Foundation of Yale College (1701). It was started by the bequest of Elihu Yale. Its aim was the same as that of Harvard College, i. e., to educate young men for the Christian ministry.

D. New Netherland.

1. Foundation of the first school at New Amsterdam by the Dutch Reform Church in 1638. It was taught by Adam Roelandtsen.
2. Peter Stuyvesant encouraged education.
3. A Latin school was established 1659.
4. The surrender to the English (1664) had a detrimental effect upon the schools, because of religious differences.
5. Foundation of the Society for the Propagation of the Gospel (1704). This was an encouragement to public education.
6. The free Latin School was founded (1732).
7. Foundation of King's College (now Columbia University); (1754) under a grant from the English king.

E. Pennsylvania.

1. Penn's Frame of Government (1682) contained school legislation.
2. The establishment of the Friends' Public School at Philadelphia, 1689 (now the Penn Charter School).
3. Foundation, through Benjamin Franklin, of a free charity academy (1749), (now the University of Pennsylvania).

F. New Jersey.

1. The first school was established by the Dutch, in 1672 at Bergen.
2. In 1676, the first school was founded in Newark.
3. In 1693 and 1695 the educational law in East Jersey authorized the election of three school inspectors and provided for enforced collection of school taxes.
4. Foundation of Tennent's Log College (1727), (now Princeton University).
5. Queen's College was established at New Brunswick — 1766 — by the Dutch Reformed Church (now Rutgers College).

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CHAPTER II

THE NATIONAL PERIOD

(From 1783 to the present time)

XI. THE NATIONAL PERIOD

- A. General poverty, political issues, and class prejudices caused education to remain static for half a century.
- B. The Regents of the University of New York were incorporated through the influence of Governor George Clinton (1784).
- C. The State Superintendency of Education was established by New York State (1812).
- D. The Chartering of the Public School Society of the City of New York took place in 1805. This Society controlled the New York City Public Schools until 1858.
- E. The Extension of the Academy Movement.
- F. **Beginnings of Education in the Middle West.**
 - 1. Ohio (1802) incorporated its first academies; (1821) passed its first school law (a copy of the New York School Law).
 - 2. Indiana (1824) passed its first school law.
 - 3. Illinois (1819) incorporated three academies; (1825) provided by law for free schools.
 - 4. Michigan (1827) enacted a school law, similar to that passed by Massachusetts in 1647.
- G. **The Establishment of School Funds.**
 - 1. Connecticut (1795) set aside for school purposes \$1,000,000 resulting from the sale of her Western lands.
 - 2. New York (1786) and (1801) created a fund from the sale of public lands.
 - 3. Congress, by the Ordinance of 1787, provided that the central section of every township in the Northwest Territory should be used for school purposes.

4. Congress (1836) distributed \$30,000,000 treasure surplus among certain States for use as a permanent school fund.
- H. Introduction from England of the Lancaster and Bell Monitorial System (1805).
- I. Introduction from Europe of the Infant School Movement (1825).
- J. Introduction from Germany of the Fellenberg "manual labor institute." (Oberlin College was the outgrowth of such an institution.)
- K. Organization of the Massachusetts State Board of Education (1837).
- X L. Educational Influence of Horace Mann (1796-1859).
 1. The replacing of the "district school system" by a better plan of school organization.
 2. The raising of a school fund.
 3. The realization of the necessity of the establishment of the Normal School and the necessity of training the teacher.
 4. He visited European schools and introduced from them the best methods,—especially those of Pestalozzi.
 5. He had a broad educational influence both as secretary of the Massachusetts School Board (1837-1849) and as writer of his reports issued for that board.
- M. The establishment of the Connecticut State Board of Education (1838).
- X N. The influence of Henry Barnard (1811-1900).
 1. As secretary of the Connecticut Board he issued valuable reports.
 2. He pointed out the need of systematic organization and supervision of schools.
 3. He established Teachers' Institutes.
 4. He established and edited the American Journal of Education.
 5. He became President of Connecticut State Normal School.
 6. He was the first United States Commissioner of Education.
- O. Organization of State Systems of Education in the West. The development of elementary, high school, and university education.
- P. The Morrill Act (1862) gave to each State the value of thirty thousand acres (valued \$1.25 per acre) for the foundation of technical and agricultural institutions of college and university rank. This resulted in the establishment of the state Universities of Maine,

Minnesota, California, Nevada, Nebraska, Wyoming, Ohio, Illinois, and West Virginia.

Q. The establishment of the United States Bureau of Education (1867). It has accomplished but little, because its head has practically no power.

R. The Establishment of State Normal Schools.

1. Massachusetts — at Boston (1852), (Henry Barnard).
2. New York — at Albany (1844), (David P. Page).
3. New Britain, Connecticut (1849), (Henry Barnard).
4. Oswego, New York (1861), (Edward Sheldon).

S. Girls' Schools.

1. "Dame Schools" (in colonial days).
 2. One or two hours per day of instruction was given to girls. Girls were allowed to sit on the doorsteps of the Boston Latin School and listen — provided they did not whisper.
 3. The establishment by Mrs. Emma Willard of the Troy Female Seminary, 1821.
 4. The establishment by Miss Mary Lyon of Mt. Holyoke Seminary (1837). It became Mt. Holyoke College (1893).
 5. The establishment of the first female college to have the same educational standards as the men's colleges had. Elmira Female College (1855).
 6. The establishment of Vassar College (1865); Wellesley College (1875); Smith College (1875).
 7. Co-education in the colleges and universities.
- T. The establishment of the Kindergarten in the Boston public schools (1860) by Miss Elizabeth Peabody. It was introduced into the St. Louis public schools (1873) by Dr. W. Harris and Miss Susan Blow.
- U. The Influence on American Education in general of,—
1. Pestalozzi (educational principles).
 2. Froebel (kindergarten movement).
 3. Herbart (methodology).

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SECTION V

EUROPEAN NATIONAL SYSTEMS OF EDUCATION

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CHAPTER I

ENGLAND

I. ENGLAND

A. Education for the common people has not made much headway because of,—

1. Conservatism of the people.
2. Prestige of the aristocracy.

B. Preparatory Schools for the children of the nobles and of the wealthy classes,—

1. Rugby.
2. Harrow.
3. Charterhouse.
4. Eton.
5. Winchester.
6. St. Paul's.

a. Characteristics of these schools,—

- (1) They were founded in the 16th century.
- (2) Preparatory schools for university entrance.
- (3) Equivalent to the French Lyceum.
- (4) Rather unprogressive.
- (5) Latin and Greek are the main subjects.
- (6) Some attention is paid to English, science, languages, and athletics.
- (7) There is some freedom of thought.
- (8) Fagging — a system by which younger students do work for the older ones — still exists.

C. Universities.

1. *The Most Famous*,—

- a. Oxford (twenty-four separate colleges).
- b. Cambridge (seventeen separate colleges).

2. University government. They were administered by a chan-

cellor assisted by a council elected by the colleges. Each college has a separate government of its own.

3. Candidates for graduation degrees must establish a three years' period of residence.

D. Popular Education.

1. Before the 19th century, popular education was neglected in England.
2. A movement for popular education was commenced by Robert Raikes.
3. He founded Sunday schools for poor children and in 1780, he consolidated the Sunday-school system.
4. He maintained that vice is the handmaiden of ignorance.
5. Bell and Lancaster introduced into England the monitorial teaching system.

a. *History of Bell's Monitorial System*,—

- (1) Andrew Bell became superintendent of an Orphan School in India.
- (2) He could not procure competent teachers, so he introduced a system whereby older pupils can teach younger ones. He had seen this system in operation in the French schools of the Christian Brothers.
- (3) It proved very successful.
- (4) He returned to London and established a successful school based upon this monitorial system.
- (5) Joseph Lancaster, a Quaker, also tried the monitorial system.

b. *History of Lancaster's Monitorial System*,—

- (1) He founded a school in London.
- (2) He could not make both ends meet so he set the older pupils teaching the younger ones.
- (3) His plan was successful.
- (4) The King approved of it.
6. In 1802, 1819, and 1833 the Government passed Factory Acts restricting the employment of children.
7. In 1833 a Department of Education was established. All schools receiving government grants were made subject to government inspection.

8. In 1861, grants were distributed in proportion to the number of pupils who passed satisfactory examinations.
9. In 1870, there had to be a certain number of public schools proportionate to the number of children.
10. In 1890 payment by results was abolished.
11. In 1891 education was made free.
12. Compulsory education. In 1880 to ten years; in 1889 to twelve years; in 1900 to fourteen years.

E. Administration.

1. Board of Education,—
 - a. Apportions the government educational grant.
 - b. Inspects all state-supported institutions.
2. Local Boards,—
 - (1) County councils.
 - (2) Borough councils.
 - a. Apportion their share of the school grant.
 - b. Levy local taxes to make up school "deficit."
 - c. Appoint a local committee on education.

F. Classification of Schools.

1. *Public ("board") Schools*,—
 - a. Infant (three to seven years).
 - b. Elementary (seven to twelve years).
 - c. Higher elementary (twelve years upward).
 - d. Secondary Schools,—
 - (1) The Council supplies scholarships.
 - e. Evening Schools.
2. *Voluntary Schools*,—
 - a. Denominational.
 - b. Private Schools.
 - (1) The great "public" schools (pay schools),—
 - (a) Eton.
 - (b) Winchester.
 - (c) Rugby.
 - (d) Harrow.
3. *Technical Training*,—
 - a. Teachers' Training Schools.

- b. Technical Schools.
- c. "University Colleges."
- d. Universities,—
 - (1) Cambridge.
 - (2) Oxford.
 - (3) London.
 - (4) Manchester.
 - (5) Birmingham.

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CHAPTER II

FRANCE

II. FRANCE

- A. The Republic founded after the Revolution of 1789 realized that in order to perpetuate itself, there must be popular education.
 - 1. Its educational decrees were neglected because of the existence of war.
- B. Napoleon's decrees concerning education were excellent.
 - 1. He united all schools into one body called the University of France. They were governed by a Grand Master.
 - 2. This University was divided into three parts for,—
 - a. Primary instruction.
 - b. Secondary instruction.
 - c. Superior instruction.
- C. Under the Restoration some of Napoleon's ideas were used, but in a narrow way.
- D. Under Louis Philippe, popular education improved.
 - 1. Each community had to have a school.
 - 2. Schools for teachers were established.
 - 3. School buildings were erected.
 - 4. Methods of teaching were improved.
- E. Under the Second Republic, school laws were revised.
 - 1. In 1833, Guizot, Minister of Public Instruction, caused to be enacted a law establishing free primary and grammar schools in every commune.
 - 2. In 1881, primary education was made free.
 - 3. In 1886, the present system of schools was established.
 - 4. The Minister of Public Instruction presides over the Superior Council.
 - 5. There are seventeen Ministers of Public Instruction who preside over seventeen Academic Districts.
 - 6. Each community of 500 people must have a public school.

7. Children from seven to fourteen years of age are subject to the compulsory attendance law (since 1882).

F. Administration.

1. There is a Minister of Public Instruction and of Fine Arts.
2. Three Departments of Education,—
 - a. Primary.
 - b. Secondary.
 - c. Higher.
3. Advisory Boards,—
 - a. General.
 - b. Departmental — three — one for each department.
4. Academies — seventeen.
 - a. Academic councils (school boards).
5. Departments — ninety,—
 - a. Educational councils and school inspectory (primary schools).
 - b. Normal schools.
 - c. Arrondissements.
6. The School System,—
 - a. Material schools (Ecoles maternelles), (two to six years).
 - b. Infant schools (Ecoles infantines), (four to seven years).
 - c. Primary schools.
 - (1) Lower primary schools (Ecoles primaires élémentaires), (six to thirteen years).
 - (2) Higher primary schools (Ecoles primaires supérieures), a five-year review and high-school course, according to the child's need.
 - d. Lyceums (five year course),—
 - (1) Elementary division.
 - (2) Grammar division.
 - (3) Superior division.
 - e. Communal Colleges — less extended curricula.
 - f. State Universities — fifteen.
 - (1) Instruction in,—
 - (a) Law.
 - (b) Medicine.

(c) Philosophy.

(d) Science.

g. Normal Training Schools.

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CHAPTER III

GERMANY

III. GERMANY

- A. The strict compulsory school attendance law, rigidly enforced in Germany, causes there to be fewer illiterates in that country than in any other country of the world. Education is compulsory from six to fourteen years of age.

B. The School System.

1. Kindergarten.
2. Primary School (Volksschule, Mittelschule, Verschule).
3. Continuation Schools,—
 - a. General continuation schools.
 - b. Industrial continuation schools.
 - c. Commercial schools.
 - d. Agricultural schools.
 - e. Trade schools.
4. Secondary Schools,—
 - a. The Gymnasium (classical advanced) Latin and Greek, University, and professional preparatory school.
 - b. The Real Gymnasium — (Latin scientific advanced school).
 - c. The Real-School (Oberrealschule), the practical, i. e., not classical, secondary school, the practical trade preparatory schools.
 - d. The Girls' Gymnasium (Höhere Mädchenschule).
5. Universities,—
 - a. Famed for being both intensive and extensive in curriculum and in method.
 - b. Most celebrated,—
 - (1) Heidelberg.
 - (2) Leipsic.

- (3) Berlin.
- (4) Prague.
- (5) Jena.
- (6) Bohemian University.
- c. There are as many universities as there were States before the union of the German Empire.
- d. Some universities are state-endowed; others have large incomes.
- 6. Normal Schools — very fine. The German teachers are so well trained that they need comparatively little supervision.

C. Administration.

- 1. General Supervision,—
 - a. The Royal Minister of Education.
 - b. The Ministerial Councilors.
- 2. Local Supervision,—
 - a. The City School Board.
 - b. The Rural School Board.

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SECTION VI

ORIGINAL DEFINITIONS AND CONCEPTIONS OF EDUCATION BY THE WORLD'S
GREATEST EDUCATORS

ORIGINAL DEFINITIONS AND CONCEPTIONS OF EDUCATION

BY THE WORLD'S GREATEST EDUCATORS

1. CONFUCIUS.—“The learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he had of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relation to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.”—(The Great Learning; Chinese Classics, Confucius, translated by Legge, Rev. James, volume I, chapter III, pages 32–33.)

2. MENCIUS.—“When people's fowls or dogs stray away, they know how to seek them; they have an erring heart, yet they know not how to seek that again. The aim of studies and investigations consists in nothing else than this, only and together the seeking of the erring heart.” (The Shoo King, translated by Hutchinson, Rev. Arthur, page 60.)

“When Heaven brought forth the lower classes it made for them rulers and leaders (teachers), making manifest the purpose that they should be fellow-workers with God. We see that Providence refers not only to the maintenance of the bodily existence but pursues a higher aim, the spiritual cultivation, that is, the moral improvement of the people.”—(Faber's Mind of Mencius, the Shoo King, translated by Hutchinson, Rev. Arthur, page 66.)

“The result of education is prosperity. Education is the cultivator of all that is noble and shows itself not least in its power over the lower classes.”—(Faber's Mind of Mencius, the Shoo King, translated by Hutchinson, Rev. Arthur, page 250.)

3. LYCURGUS.—“Lycurgus, instead of allowing each citizen to set slaves as guardians over his children, appointed a man to have the care of them all. He enacted that they should harden their feet by going without sandals, thinking that they would leap and skip and run faster unshod, if they had their feet inured to doing so. As to food, he ordained that they should exhort the boys to take only such a quantity as never to be oppressed with repletion and not to be strangers to living somewhat frugally.” “When boys pass from the condition of children to that of young men, there is naturally the greater presumption apparent in their conduct; he imposed upon them the most constant toil, and contrived as much occupation for them as possible.” “Lycurgus then caused their meals to be taken in public, thinking that his regulations would be less likely to be transgressed. He appointed them such a quantity of food, that they should neither be overfed nor feel stinted.” — (Xenophon’s *Minor Works*, translated by Watson, Rev. J., chapter II, pages 206 and ff.)

4. XENOPHON.—“Astyages, when he was supping with his daughter and Cyrus and wished the boy to sup as agreeably as possible so that he might the less regret what he had left at home, had several dishes set before him, with sauces and meats of all kinds. When, as they relate, Cyrus said, ‘How much trouble, Grandfather, you have at your meals, if you must stretch out your hands to all these dishes and taste of all these kinds of meat!’

“‘What then?’ said Astyages. ‘Do you not think this entertainment much finer than what you have in Persia?’

“To this question Cyrus is said to have replied, ‘No, Grandfather, for with us the way to be satisfied is much plainer and straighter than with you; since, among us, plain bread and meat conduct us to that object; you indeed pursue the same object with us, but after rambling in many windings up and down, you at last scarcely reach the point at which we have arrived long before.’— (*Cyropædia* and *Hellenics* by Xenophon, pages 10 and ff.)

5. PLATO.—“The most ancient of the Naves of characters (except that of mind) by which the Supreme Being was denoted by those philosophers of old who theologized, seems to have been wisdom — a term which may with the greatest justness be applied to the cause of all things. For every effect of this divine cause, whether in the Creation of the World or in the Government of it, shows the consummate wisdom

of its Creator and Governor.”— (Onomesticon Theologium, according to the Platonic Philosophy, section 1, page 55.)

6. ARISTOTLE.—“ That the education of youth ought to form a principal object of the legislator’s attention cannot be a matter of doubt; since it is education that first molds and afterwards sustains the various modes of government; a democratic education alone suiting a democracy; and the better and more perfect are the different systems of education, the better and more perfect will be those plans of government. Preparation and exercise are necessary for the acquisition of every art. The children of citizens belong to the commonwealth of which they are destined to be members; and like every member or part, must be formed and fashioned in subserviency to the good of that whole. First of all, it is evident that children ought to be instructed in things subservient to the purpose of external accommodation in proportion to the necessity or utility, providing such things be not illiberal and sordid, tending to distort or enervate the body, to narrow or debase the soul, to chill the fancy or encumber the intellect.”— (Ethics and Politics, Aristotle, translated by Gillies, page 249.)

7. CICERO.—“ Look now at the other provisions so wisely made, that the citizen may enjoy a happy and honest state of society, for that is the very motive for their union, and which government ought to secure to men, by institutions and laws. In the first place as to puerile discipline for free-born young men respecting which the Greeks have labored so much in vain, and the only matter about which our great Polybius reproaches the negligence of our institutions.”— (Cicero’s Republic,— book iv, page 131 ff — a fragment.)

8. SENECA.—“ It is, I assure you, of the greatest service to boys that they should be soundly brought up, yet to regulate their education is difficult, because it is our duty to be careful neither to cherish a habit of anger in them nor to be blunt to the edge of their spirit.” (Great Pedagogical Essays, Seneca, page 98.) “ The object of education is not external show and splendor, but inward development.”— (Aphorisms on Education translated by Barnard, Henry, page 61.)

9. QUINTILIAN.—“ For myself, as I consider that nothing is unnecessary to the art of oratory, without which it must be confessed that an orator cannot be formed, and that there is no possibility of arriving at the summit of anything without previous initiatory effort, I shall not shrink from speaking of those lesser members, the neglect of which

leaves no place for greater, and shall proceed to regulate the studies of the orator from his infancy just as if he were intrusted to me to be brought up." "We are to form then the perfect orator, who cannot exist unless as a good man; and we require in him, therefore, not only consummate ability in speaking, but every excellence of mind." "Indulgence will so much more than be granted me, if I shall not even pass over those lesser matters which yet are necessary to the work which I have undertaken. The first book will, therefore, contain those particulars which are antecedents to the duties of the teacher of rhetoric. In the second book, we shall consider the first elements of instruction under the hands of a professor of rhetoric and the questions which are asked concerning the subject of rhetoric itself. The five next will be devoted to inventions and the four following to elocution, within the scope of which fall memory and pronunciation. One will be added in which the orator himself will be completely formed by us, since we shall consider, as far as our weakness shall be able, what his morals ought to be, what should be his practice in undertaking, studying and pleading causes, what should be his style of eloquence, what termination there should be to his pleadings and what may be his employments after its termination."—(Quintilian's *Institute of Oratory*, Quintilian, translated by Watson, Rev. John, book I, pages 3-7.)

10. PLUTARCH.—² "For if any of their servants be better than the rest, they dispose some of them to follow husbandry, some to navigation, some to merchandise, some to be stewards in their houses, and some lastly to put out their money to use for them. But if they find any slave that is a drunkard or a glutton, and unfit for any other business, to him they assign the government of their children; whereas, a good pedagogue ought to be such a one in his disposition, as Phoenix, teacher to Achilles was."—(The *Training of Children*, Of the Roman Pedagogue, Plutarch, whole book.)

"To speak generally, what we want to say about the arts and sciences is also true of moral excellence, for to its perfect development three things must meet together, natural ability, theory, and practice. By theory I mean training, and by practice working at one's craft; how the foundation must be laid in training, and practice gives facility, but perfection is attained only by the junction of all three."—(Great Pedagogical Essays, Plutarch, page 126.)

"Excellent was the saying of the Lacedæmonian educator: 'I will

teach the boys to take pride in what is good and to abhor what is shameful.' This is in truth the most beautiful and noble aim which man can have in education."— (Plutarch's *Aphorisms on Education*, Plutarch, translated by Barnard, Henry, page 37.)

11. THE TALMUD.—"A new era begins for Israel. The whole nation crowds about the Sopherin, to hear the explanation of the Law. It is learnt by heart, it is commented upon. Schools of Rabbis spring up, which charge themselves with the duty of teaching and of explaining the Sacred Word. The Bible, the Book, especially the Pentateuch — Mikara, that is Reading — this is the only mental nourishment indulged in by the people. It is the aim of all science and it is science itself."— (The Talmud, edited by Arasne Darmesteter, translated by Szold, II., page 68.)

"The teacher who permits his pupils to remain idle, or to engage in other work during school time or who is careless about his instruction, belongs to those of whom it is said, 'Cursed be those who manage the work of God basely.'"— (The Talmud, Maimonides.)

12. ST. CLEMENT.—"But our Educator being practical, first exhorts to the attainment of right disposition and character and then persuades us to the energetic practice of our duties, enjoining on us pure commandments and exhibiting to such as come after representations of those who formerly wandered in error."— (Writing of Clement of Alexandria, page 114.)

13. ST. BASIL.—"After I had spent a long time in vanity and wasted nearly all my life in laboriously doing nothing, inasmuch as I had passed it in the acquisition of that wisdom which God hath made foolish — at length awakening as from a deep sleep, I beheld the marvellous light of the truth of the Gospel, and I saw how utterly worthless is the wisdom of the princes of this world who shall come to naught. Then I wept much over my miserable life and prayed that a hand might be extended to me to the doctrines of godliness, and first of all my care was to correct my way of life which had been perverted by long association with evil men. And then when I read the Gospel and learned therein that it is a very great help towards perfection to sell one's goods and make distribution to the poor brethren, and to live absolutely without care of this life and to have the soul distracted by no sympathy with the things that now are, I prayed that I might find some brother who had chosen this way of life, so that with him, I might pass together

over this short wave of existence. And indeed I found many such at Alexandria, many in the rest of Egypt, others still in Palestine and Coele-Syria and Mesopotamia whose temperate way of life I admired; I admired too their fortitude in labors, I was amazed at the intense fervor of their prayers and how they overcame sleep and were bowed by no physical necessity, but maintained always a lofty and indomitable temper of soul, in hunger and thirst, paying no attention to the body. I admired what I then saw and esteemed the life of those men happy because they show what it is in reality to bear about in the body the dying of the Lord Jesus and I prayed that I too, as far as it was attainable by me, might resemble those men."— (Basil of Cæsarea, translated by Proudfit, Dr., *Epistula* 222, written to Eustathius of Sebaste.)

14. ST. AUGUSTINE.—"Truly that discipline is most right which receives as many weak men as possible into the citadel of this faith, that in their place of perfect security the strongest reason may fight their battles."— (Letters of St. Augustine, 195.)

15. ST. ANSELM.—"So if you would mold your boys to good, you must along with the stripes which are to bow them down, lift them up and assist them by fatherly kindness and gentleness. For every soul has its proportionate food. The strong soul delights in strong meat, in patience, and tribulations, not to wish for what is another's, to offer the other cheek, to pray for enemies, to love those that hate. The weak and tender in God's service need milk; gentleness from others, kindness, mercy, cheerful encouragement, charitable forbearance."— (St. Anselm; The MacMillan Co., page 93.)

16. ERASMUS.—"The duty of instructing the young includes several elements, the first and also the chief of which is that the tender mind of the child should be instructed in piety; the second, that he love and learn the liberal arts; the third, that he be taught tact in his conduct of social life; the fourth, that from his earliest age he accustom himself to good behavior, based on moral principles."— (Erasmus, *Educational Mosaics*, page 83.)

17. THOMAS MORE.—"My children, remember that virtue and learning are the meat and play is but the sauce."— (Sir Thomas More, edited by Walter, page 55.)

"Though I prefer learning joined with virtue to all the treasures of beings, yet renown for learning when it is not united with a good life is nothing else than splendid and notorious infamy. Among all the

benefits that learning bestows on men, there is none more excellent than this, that by the study of books we are taught in that very study not to see praise but utility.”— (Bremond’s *Sir Thomas More*, edited by Bremond, pages 61–62.)

“For if you suffer your people to be ill-educated and their manners to be corrupted from their infancy and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this, but that you first make thieves and then punish them.”— (*Utopia*, More, *Sir Thomas*, pages 37–38.)

18. ASCHAM.—“I do gladly agree with all good schoolmasters in these points; to have children brought to good perfitness in learning, to all honesty in manners, to have all faults rightly amended, to have every vice severely corrected; but for the order and way that leadeth to these points we somewhat differ.”— (Ascham; *The Schoolmaster*, page 31.)

19. THE JESUITS.—“Since it is one of the weightiest duties of our society to teach men all the branches of knowledge in keeping with our organization in such a manner that they may be moved thereby to a knowledge and love of our Creator and Redeemer, let the Provincial hold it as his duty to provide with all zeal, that the results which the grace of our vocation demands, abundantly answer to our manifold labors in education.”— (*The Jesuits’ Great Pedagogical Essays*, page 188.)

20. MILTON.—“The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfections.”— (*Tractate on Education*, Milton, John, page 98.)

21. MONTAIGNE.—“Methinks the first doctrine with which one should season his understanding ought to be that which regulates his manners and his sense; that teaches him to know himself and how both well to die and to live.”— (*Aphorisms on Education*, from Montaigne, Barnard, Henry, page 86.)

22. LOCKE.—“A sound mind in a sound body is a short but full description of a happy state in this world. He that has these two has little more to work for; and he that wants either of them will be but little the better for anything else.”— (*Some Thoughts Concerning Education*, by Locke, John, edited by Quick, Rev. R. H., page 1.)

"I place virtue as the first and most necessary of those endowments that belong to a man or to a gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself."—(Some Thoughts Concerning Education, by Locke, John, edited by Quick, Rev. R. H., page 115.)

"The end of study is knowledge and the end of knowledge, practice or communication. 'Tis true, delight is commonly joined with all improvements of knowledge; but when we study only for that end, it is to be considered rather as diversion than business and so is to be reckoned among our recreations."—(Essay on Study, Locke, John, page 192.)

"The business of education is not, as I think, to make the young perfect in any one of the sciences, but so to open and dispose their minds as may best make them capable of any when they shall apply themselves to it."—(Conduct of the Understanding, Locke, John, page 17.)

23. BACON.—"Certainly custom is most perfect when it beginneth in young years; this we call education which is in effect, but an early custom."—(Essay on Custom and Education, by Bacon, Lord, edited by Whatley, Rev. R., page 379.)

"This kind of degenerate learning did chiefly reign among the Schoolmen, who, having sharp and strong wits and abundance of leisure and small variety of reading, but their wits being shut up in the cells of a few authors (chiefly Aristotle, their Dictator) and knowing little history of nature of time, did out of no great quantity of matter and infinite agitation of wit, spin out unto us those laborious webs of learning which are extant in their books. For the wit and mind of man, if it works upon matter, which is the contemplation of the creatures of God, worketh according to the stuff and is limited thereby, but if it works upon itself, as the spider worketh its web, then it is endless, and brings forth cobwebs of learning admirable for the fineness of thread and work but of no substance or profit."—(Advancement of Learning, Bacon, Lord, chapter 4, page 5.)

24. COMENIUS.—"And inasmuch as every one ought to be competent to serve God and be useful to men, we maintain that he ought to be instructed in piety, in morals, and sound learning and that parents should lay the foundations of these three in the very earliest age of their children."—(Comenius, in Health's Pedagogical Library, page 17.)

25. ROUSSEAU.—"We derive this education from nature, from men,

and from things. The internal development of our faculties and organs is the education of nature; the use which we learn to make of this development is the education of men: while the acquisition of personal experience from the objects that effect us is the education of things.”— (Emile, Rousseau, Jean Jacques, *International Educational Series*, page 2.)

“Education is certainly nothing but a habit. The masterwork of a good education is to make a reasonable man.”— (Emile, Rousseau, Jean Jacques, *International Educational Series*, page 4.)

26. BASEDOW.—“The principle of education ought to be to prepare and to train children to a life useful and happy as much for themselves as for society.”— (*Nouvelle Methods d’Education*, Basedon, 1772, translated by Huber, page 20.)

27. KANT.—“Pedagogy or the science of education is either physical or practical. Physical education includes that maintenance which man has in common with animals. Practical or moral education is that by which man is to be so formed that he can live as a freely acting being. (All that which has reference to freedom is called ‘practical.’) It is the education towards personality, the education of a free being who can maintain himself and become a member of society, but who can also have an inner worth peculiar to himself.”— (*Educational Theory*, Kant, Emanuel, Lippincott’s *Educational Series*, page 135.)

“Man is the only creature that must be educated. By education we mean care, maintenance, discipline (training), and instruction, including culture.”— (*Educational Theory*, Kant, Emanuel, Lippincott’s *Educational Series*, page 65.)

28. FICHTE.—“In every age, that kind of education and spiritual culture by means of which the age hopes to lead mankind to the knowledge of the ascertained part of the Divine Idea is the Learned Culture of the age.”— (*The Nature of the Scholar*, Fichte, page 15.)

“In like manner may be discovered and laid down the great and universal law of the moral world, the destined immortality of man. To prepare him for this, as the highest of all possible destinies must be the main problem of education.”— (Fichte, *Educational Aphorisms*, edited by Henry Barnard, page 29.)

29. PESTALOZZI.—“All instruction of man is then on the Art of helping Nature to develop in her own way; and this Art rests essentially

on the relation and harmony between the impressions received by the child and the exact degree of his developed powers.”—(How Gertrude Teaches Her Children, Pestalozzi, page 26.)

“ This reflection agreed with Pestalozzi’s principle of enabling men to help themselves since on God’s earth no one helps them or can help them.”— (How Gertrude Teaches Her Children, Pestalozzi, page 67.)

“ Oh! if men would only comprehend that the aim of all instruction is and can be nothing but the development of human nature by the harmonious cultivation of its powers and talents and the promotion of manliness of life.”— (How Gertrude Teaches Her Children, Pestalozzi, page 157.)

“ In this way a general kind of education suitable to the human race can be developed; for training those practical abilities which are necessary for the fulfilment of the duties of life.”— (How Gertrude Teaches Her Children, Pestalozzi, page 180.)

“ How happy shall I be in my grave, if I can unite Nature and Art in popular education as closely as they are now violently separated.”— (How Gertrude Teaches Her Children, Pestalozzi, page 29.)

30. FROEBEL.—“ Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied conscious and free representation of the law of Divine unity and in teaching him ways and means thereto.”— (Education of Man, Froebel, Educational Series, page 2.)

“ Education should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God.”— (Education of Man, Froebel, International Educational Series, page 4.)

31. HERBART.—“ For after all, the whole of education does rest upon the early habituation of the supple boy, the tender child, to those mental and physical movements which, out of all the trials and endeavors of man during several centuries, we have selected as the best and the most profitable.”— (A B C of Sense Perception in Text Book of Psychology, Herbart, International Educational Series, page 53.)

“ The one problem, the whole problem of education, may be comprised in a single concept — morality.”— (A B C of Sense Perception in Text Book of Psychology, Herbart, page 53.)

“ Such a presentation of the universe, of all the world that is known, of all times that are known, in order to efface, if need be, the evil impression of unfavorable surroundings, may justly be termed the chief

office of education, for which that training which awakens and restrains desire would be but a necessary preparation.”— (*A B C of Sense Perception in Text Book of Psychology*, Herbart, page 107.)

“The interest which we take in education is one of the forms of interest which we take in human beings. Our hopes find refuge in the heart of the young, in the expectation that men, when they are more carefully educated, will attain to things yet beyond our view.”— (*Credaro La Pedagogia di Herbart*, page 110.)

32. SPENCER, HERBERT.—“To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such functions.”— (*Education: Intellectual, Moral, and Physical*, Spencer, Herbert, *Humboldt's Library of Sciences*.)

“And if education be a preparation for the business of life, then every child should also, from the beginning, have daily experience with this fact.”— (*Education: Intellectual, Moral, and Physical*, Spencer, Herbert, page 295.)

33. MANN, HORACE.—“Education, then, beyond all other devices of human origin is the great equalizer of the conditions of men,—the balance wheel of the social machinery. I do not here mean that it so elevates the moral nature as to make men disdain and abhor the oppression of their fellow-men, this idea pertaining to another of its attributes. But I mean that it gives each man the independence and the means by which he can resist the selfishness of other men.”— (*Education and Prosperity*, *Old South Leaflets*, Mann, Horace, page 6.)

34. BARNARD, HENRY.—“In some allotment of the wide domain of education in its large and comprehensive sense, embracing the culture of the whole being, and of every human being for two worlds, we can find objects and room enough for any sacrifice of time, money, and labor.”— (*Educational Mosaics*, Barnard, Henry, page 36.)

35. HORNE, CHARLES.—“Broadly speaking, the whole of life is an education, and life itself in all its phases, is the great school. This is the broadest conception it is possible to hold concerning education in which life itself is the school, and the Spirit of the world himself the teacher. But, narrowly, education is the influence exerted by the school, technically so called, upon the individual.”— (*The Philosophy of Education*, Horne, Charles, pages 5, 6.)

“The nature of education psychologically considered is the realiza-

tion of the self.”—(The Philosophy of Education, Horne, Charles, pages 5, 6.)

“Education is the superior adjustment to his intellectual, emotional, and volitional environment of a physically developed conscious human being.”—(Philosophy of Education, Horne, Charles, page 150.)

“Education is the superior adjustment to his environment of a physically developed human being.”—(Philosophy of Education, Horne, Charles, page 94.)

“Education is the superior adjustment of a conscious human being to his environment.”—(Philosophy of Education, Horne, Charles, page 52.)

“Education is the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional, and volitional environment.”—(Philosophy of Education, Horne, Charles, page 251.)

“Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious human being to God as manifested in the intellectual, emotional, and volitional environment of man.”—(The Philosophy of Education, Horne, Charles, page 285.)

36. O’SHEA.—“These students have all appreciated that the need of educational influence to perfect the individual in his social adjustments arises out of the child’s inability to adapt himself readily and effectively to all phases of the social environment into which he is cast at birth. The chief problem of education regarded from the standpoint consists either in repressing in some manner such of the child’s native impulses as are out of alignment with contemporary social practices transforming these impulses into tendencies that will bring the individual into harmony with the customs, ideals, and institutions of civilized society.”—(Social Development and Education, O’Shea, pages 248–249.)

37. BAGELY.—“The child when he comes into the world is not, like the young of most animals, adapted by nature to the life that he must lead. During the plastic period of immaturity he must be trained and instructed in order to enter at maturity, upon the life that is represented by the social world into which he is born. Education is the largest name for this process, and educative forms consequently include all forces that influence the individual to this end.”—(Classroom Management, Bagely, page 7.)

38. COLET.—“I would they were taught always in good literature

both Latin and Greek, and good authors such as have the very Roman eloquence joined with wisdom, specially the Christian authors that wrote their wisdom with clean and chaste Latin either in verse or prose, for my intent is by this school specially to increase knowledge and worshipping of God and our Lord Christ Jesus and good Christian life and manners in the children.”— (Statutes of John Colet, page 12.)

39. COMTE, AUGUST.—“ Its chief attribute, therefore, is the supreme direction of education whether general or special, the former especially, the world being taken in its most extended and just sense, so as to embrace the entire systems of ideas and habits necessary for initiating individuals into the social order under which they must live, and for adapting as far as possible, each of them to the special office he ought to fulfil.”— (Essay, *The Spiritual Power*, Comte, August, page 301.)

40. WARD.—“ Education, universal distribution of extent and knowledge. Education, as understood in this chapter, may therefore be defined as a system for extending to all the members of society such of the extant knowledge of the world as may be deemed most important.”— (*Social Dynamics*, Ward, page 568.)

“ The problem of education is, therefore, reduced to this: whether the members of society shall continue to pass through life surrounded only by the natural and unorganized influences which everywhere exist, — or whether they shall be required to pass a portion of their early lives under a system of artificial circumstances so regulated that the bulk of the influences which appeal to the senses and produce ideas will be both reliable and important, and from which, under no other than the normal operations of the mind, reliable and valuable knowledge must necessarily result, solid character be formed, and the brightest ethical and dynamic action be induced, exerting rigidly corresponding effects upon themselves and upon society.”— (*Social Dynamics*, Ward, page 632.)

41. BUTLER, NICHOLAS MURRAY.—“ After the child comes into the enjoyment of his physical inheritances, he must be led by the family, the school, and the State into his intellectual or spiritual inheritances. The moment the fact is stated in those terms it becomes absolutely impossible for us any longer to identify education with mere instruction. It becomes absolutely impossible for us ever again to identify education with mere acquisition of learning, and we begin to look upon it as really the vestibule of the highest and richest type of learning.”— (*Meaning of Education*, Butler, page 16.)

"If education cannot be identified with mere instruction, what is it: what does the term mean? I answer, it must mean a gradual adjustment to the spiritual possession of the race."— (*Meaning of Education*, Butler, page 17.)

42. DEWEY, JOHN.—"The child is already intensely active and the question of education is the question of taking hold of his activities, of giving them direction."— (*The School and Society*, Dewey, page 53.)

"Discipline is genuine and educative, only as it represents a reaction of the information into the individual's own powers so that he can bring them under control for social ends. Culture, if it is to be genuine and educative, and not an external polish of factitious varnish, represents the vital union of information and discipline."— (*The School and Society*, Dewey.)

"I believe that the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself."— (*The School and Society*, Dewey.)

SECTION VII

GENERAL SURVEY OF THE FIELD OF EDUCATION IN CHART FORM

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Tucker, L. E.

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education.

